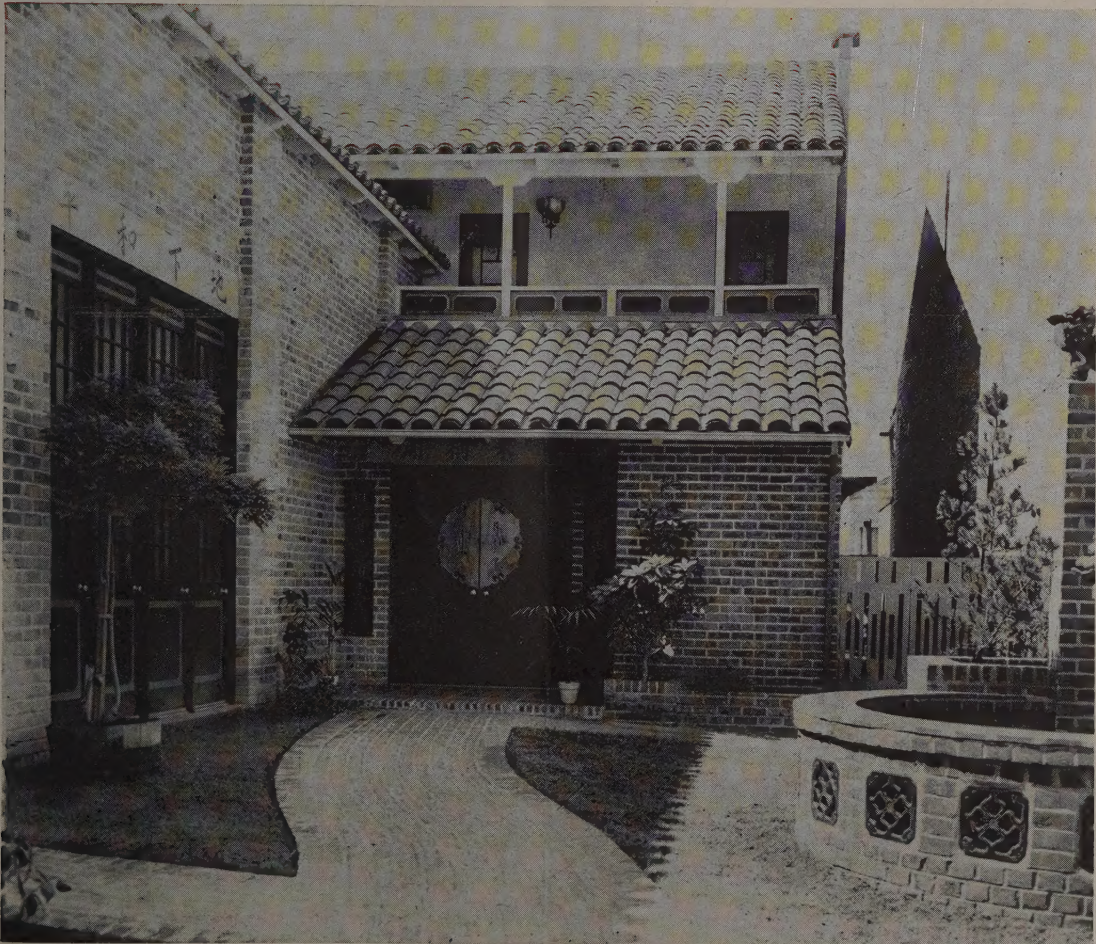


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Church Management



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Photo by Bob Lynds

DECEMBER
1953



VOLUME XXX
NUMBER THREE

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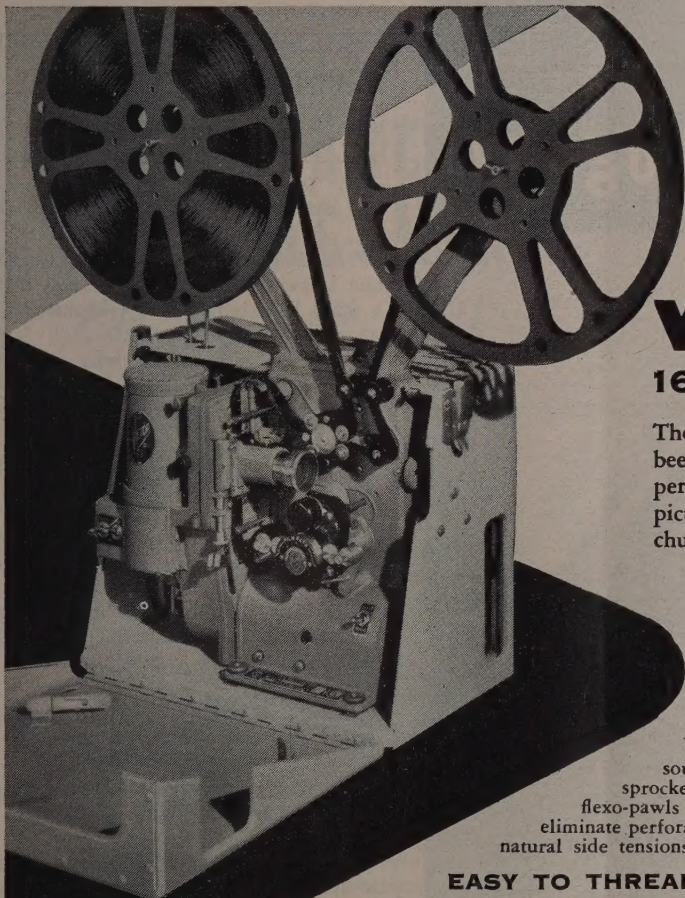
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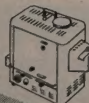
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Selected Short Sermons

by Earl Riney

No failure or tragic circumstances can defeat the spiritual power within.

* * *

The church was organized by Christ, and therein every one of us may find a place of privilege and responsibility.

* * *

There is every reason, why, in race relationship we should be fair, charitable, and above all Christian.

* * *

Jesus Christ is the magnet drawing all believers together.

* * *

God's mercy is in perfect balance with his wisdom.

* * *

Life consists of peace of mind, earnestness of purpose, and the joy which comes from loving and being loved.

* * *

There is a mighty power in the unshaken goodwill of a righteous man.

* * *

The way to dissolve bitterness is to confront it with goodwill.

* * *

Goodwill is the spirit God puts into the lives which are surrendered to him.

* * *

Emotional reactions leave their marks upon the soul as well as on the face.

* * *

The motive power of goodwill is to be found in the fact that it is stronger than hate.

* * *

Human problems are primarily spiritual problems.

* * *

Christian faith changes men on the inside, and these changed men change the community.

* * *

Goodwill has the power of checking unseemly behaviour.

* * *

Goodwill has a stabilizing influence.

* * *

Christian faith without goodwill is pretense.

* * *

If your life is filled with hate there can be no Christmas joy.

* * *

An attempt to have the Christmas spirit without the guidance of sound spiritual motive is futile.

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CHURCH MANAGEMENT
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CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXX

NUMBER 3

DECEMBER, 1953

Prayers at a Price

MY publisher friend was giving me a briefing on the new fall books. The last one on the list had been discussed. He grew serious and added:

"There is one book I would like to get hold of. When that manuscript comes in, the author is going to get a contract in a hurry. I have the title selected. It will be: 'Prayers at a Price.' 'An intriguing title,' I agreed, 'but what is the book all about?'"

"The title is fairly definitive," he insisted. "The book will be based on one of the most dangerous tendencies of religious life today. It is the growing practice of some ministers to offer their services as lecturers and advisers to the public at prices which characterize them as avaricious. You know the kind."

Frankly, the idea was new to me. I had, of course, heard of individual instances where some preachers had made a profession of counseling and after-dinner speaking at a good price and I had heard of isolated instances where speakers at religious conventions had left many dollars of long distance telephone bills for the local committee to pay. But my knowledge had not gone beyond that.

"It has reached a place where it is a matter of comment," said my friend. "One clergyman is now asking \$1000 for a single appearance at a luncheon club; several others I know have put themselves in the \$500 class. This places their services definitely outside of the thousands of organizations which might like to gather their wisdom. I wonder just how these individuals do their accounting with the local church and Uncle Sam."

"Haven't you ever read from the Good Book?" I asked, "that you shall not muzzle the ox that treadeth out the corn and, also, that the laborer is worthy of his hire?"

"Yes, I have heard that many times but I still find it difficult to reconcile these services at a price with the spirit of the Nazarene who insisted that he is among us as one who serveth."

"You really are not serious that you would like to publish a book on this?" I questioned. "Think of the injury it would do to organized religion. The influence of every honest minister would be lessened by such publicity. Would not the damage to be done by such a book be tremendous?"

"I think you are right. I will withdraw my idea of such a book on one condition. You publish a magazine for ministers. Why not a simple warning that the public is watching this tendency to sell the services of the clergyman to the highest bidder? That might do some good without spreading the story to the general public. If you will do that, the book idea will be dropped. Moreover, I will pay for the luncheons."

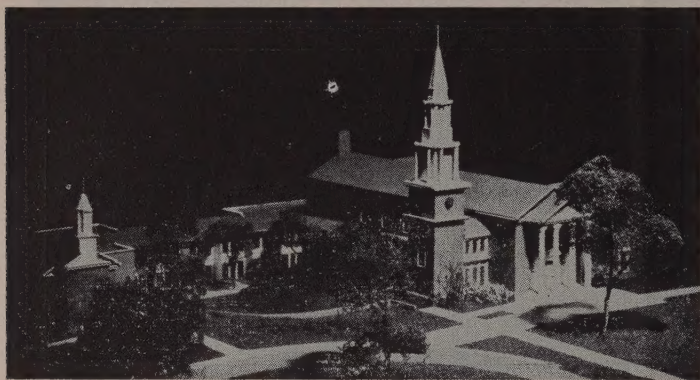
So there my friends is the birth and death of an idea: "Prayers at a Price."

The Limitations of the Rotary System

A FEW years ago someone had a bright idea and the rotary system of selecting church officers became very popular. The basic idea back of the system is that when a three-year term of an elected officer has expired he must wait one year before he can, again, stand for re-election.

Churches liked this idea and grabbed it fast. It seemed to accomplish two things. First, it gave opportunity for new life on the church boards. The more lifeless a church becomes, the easier it is to re-elect the same board members year after year. New people may have

(Turn to page 8)



MODEL HELPS TO SELL NEW CHURCH

To enable church members to visualize the proposed new building this to-scale model, shown at the left was placed on display at the First Presbyterian Church, Muncie, Indiana. Minister is Lewis Weber Gishler; architects, Carr & Cunningham, Cleveland, Ohio.

Editorials

(From page 7)

come in the parish but the only way in which one of these individuals could get onto the board was by an organized movement to get someone else off. That usually meant personal embarrassments. The second purpose was to get rid, for a short time at least, of certain "ornery" individuals who, through long years of service, felt they had the authority to make all of the decisions. This type of person is usually possessed with a veto power, equal to that of the Russians in the United Nations, and like them delights in using it.

In actual practice there were two big holes in the rotary system. In the first place, the idea that a new slate of officers will be a help overlooks another phase of church life. It is necessary to have some sense of continuity in a church. Some individuals have been active in the organization so long that they are virtually sources of vital information. They know the history of the church intimately. When certain actions are discussed they can help a lot in interpreting the position of the church in past years. This continuity is helpful. For instance, a church which recently decided to change from a double to single budget thought it was making history. As a matter of fact less than ten years ago it had changed from the single budget to the double budget. The board had forgotten it entirely. It was simply reversing an earlier decision.

Of course there are many who will say right away that they could have learned all about this by consulting the minutes. That, my good friends, is something church boards never do. If the church had not changed ministers, the pastor would have supplied the information. Continuity on the church board is very valuable. Someone is needed to supply the information on past events and decisions as well as

to tell where one can locate records and other important things.

Getting rid of the strong willed individual who controlled the actions of the board was not as easy as we thought. Maybe he was dropped off the board of trustees for a year but he immediately stood for election on the board of elders and continued his power of veto. In those denominations which provide for an official board, composed of the members of legal and spiritual boards this man continues as a member and still controls the situation.

We still feel that the rotary system has made a contribution. But here are two loop holes. I don't know any way to correct the first unless it is to have a church historian who is ex-officio member of each of the boards. The second hole might be plugged by a re-incorporation of the local church to provide for a single board.

Have you found a way to correct these defects?

Interesting News Shorts

Two herds of pure bred Brown Swiss cattle have been contributed by midwest farm and church groups for shipment to Iran. The two herds made a total of eleven heifers and thirty-nine bulls. Artificial insemination is planned to improve the basic Iran stock.

* * *

The Seventh Day Adventist Church anticipates a membership of one million members before 1955.

* * *

The State Department of Education of Pennsylvania is planning a home study course for those Amish families which have objections to their children fourteen years or older attending the public schools.

* * *

Dr. Roswell P. Barnes has been named to the second highest administrative post in the National Council of Churches, that of associate general secretary. The appointment will become effective on February 1. At the same time Dr. Roy G. Ross will become the general secretary, succeeding Dr. Samuel McCrea Cavert who becomes chief executive in the United States of the World Council of Churches.

AN EXPERIMENT IN BIBLE EDUCATION

Knowing More About Less

by John W. Meister*

ONE day last winter a woman came into my study and said, "I have been reading the Book of Acts and it sounds so much like Luke's Gospel I wonder if possibly he could have written it." With that as a springboard we dived into some rather deep waters and discussed certain matters of New Testament criticism in a life and death way.

Shortly before her visit one of our young business men telephoned me during the dinner hour to ask for an explanation of Luke 12:49-53—the paragraph which begins, "I came to cast fire upon the earth." His family, which includes three grade school children, had been reading the passage together following the evening meal and one of the children had asked one too many questions.

A year ago such conversations would have been unimaginable in our parish—a typical, middle-class, sophisticated city church. The Bible was a book which everyone owned but which only a few read. And of those who read it, only a minority read intelligently while the rest turned to it almost superstitiously or as a religious obligation or in despair. Ours was a church which respected the Bible but we could not rightly be called a "Bible-loving" church. Today all that is changed—and as a result of an experiment which I want to tell about.

Our experiment may be called "an experience in knowing more about less." Those of us who are responsible for the ministry of our parish agreed that the time had come to tutor our people in Bible reading. There were other "signs of the times," to be sure, but the immediate cause for our concern was the publication of the Revised Standard Version. The wide publicity which heralded its appearance plus the irresistible attractiveness of the work itself awakened in our people a new desire to read the Bible—but not in a haphazard fashion. Many of them made it quite clear that they sought to read the Book in a way that would introduce them to its life-giving qualities. They shared the frustration of those

who have heard of miracles being wrought by Bible-reading but who have found their own reading dull and singularly unrewarding. The time had come when our people expected the clergy to "put up or shut up"—to teach them how to receive the rewards of Bible reading or to cease talking about them.

The question before us was this: How do you teach a parish of nearly two thousand members the art of reading their Bibles? Manifestly, it would not be enough to broadcast some high-sounding generalities such as, "Read it prayerfully." Their own desire was sufficient prayer! There has been a time when ministers might think it sufficient guidance to publish a reading schedule which would encompass all sixty-six books in a given period. In "Meetinghouse Hill" Ola Elizabeth Winslow speaking of ministerial erudition in 17th century New England writes: "No matter how wide-ranging their other interests these were men of one Book, and in their allotment of daily study hours it had foremost place. A standard program called for reading it through several times a year, so many chapters a day, and when Revelation 22 was reached, the next day's quota would begin with Genesis 1. Progress in this marathon was showed by what was also standard practice of reading a portion of the daily stint in the original Hebrew or Greek, by way of a perpetual refresher course. Even so, George Phillips held the record for six times annually." (Macmillan, 1952, page 84) We can be quite certain that ministers who subjected themselves to this sort of discipline would recommend it to their people.

This kind of approach, however appropriate to the 17th century, would not meet our demands. It would only substitute what to read for the real question, how to read. We required an approach which would teach how as well as suggest what.

We found our answer in the contemporary bias towards specialization. We reasoned that if our people were tutored intensively in how to read one book of the Bible they would be better equipped to read the rest of the Bible.

Their real needs—so we reasoned—were two: (1) some experience in using the techniques of intelligent Bible reading; and (2) some familiarity with the Book. They had been instructed many times in techniques but they had never been guided in the employment of these methods. They possessed a kind of familiarity with the Book but it was the kind of unsure familiarity that results when sermons and Sunday school lessons skip all over the Bible.

We decided, therefore, that for one entire "year" (from October through June) we would employ every teaching agency of the church to guide our people into a fuller understanding of the Gospel According to St. Luke. We did not select this book as the basis for our experiment because it ranks "first" in importance but because we believed our people should begin with one of the Gospels and Luke is both the most beautiful and the most comprehensive.

The Pulpit Program

Since the pulpit is the most effective teaching agency, the experiment was launched with a series of three sermons on as many principles for interpreting the Scriptures. The first principle was this very approach we have been talking about—the worth of knowing all we can about a small portion of the Bible. I think it was Charles Jefferson who once published twenty "golden nuggets" of Scripture and advised that if one would read these twenty passages twenty times he would gain an understanding of the central message of the Bible. The first sermon stated this approach as a principle—a principle not unlike that of the scientist who increases his knowledge of the universe by learning more and more about less and less. It is the principle Tennyson had in mind when he wrote:

Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower;—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

In this instance, however, the "flow-

(Turn to page 30)

*Minister, First Presbyterian Church, Fort Wayne, Indiana.

THE TECHNIQUES OF GROUP DISCUSSION

1. The Purpose of Group Discussion

by John Edward Lantz

This is the first of four papers by Mr. Lantz on a subject which is important to church leaders. Mr. Lantz is well equipped for his task. In addition to serving as pastor of the Lowell Heights Methodist Church, South Bend, Indiana, he is, also, at the present time Professor of Speech at the Salvation Army Training College, Chicago, Illinois.

MUTUAL deliberation may be utilized in many forms of group work; but one of the most common, as well as most fruitful, is in group discussion. A true discussion is an honest search for the solution to a problem facing a particular group which cannot be reached by any one person alone. This search takes the form, not of individual research nor of corporate meditation, although both may be involved; but rather the form of sharing information, attitudes, and convictions through the medium of the spoken word under the direction of a leader, with the hope and expectation of reaching a common agreement.

Group discussion is the process of meeting a problem, analyzing it, and working out an acceptable solution; for as Macaulay said, "Men are never so likely to settle a question rightly as when they discuss it fully."

McBurney and Hance define discussion in their book *The Principles and Methods of Group Discussion* (Harper & Brothers) as "the cooperative deliberation of problems by persons thinking and conversing together in face-to-face or co-acting groups under the direction of a leader." Group discussion is always under the direction of a leader, the leader sometimes being referred to as a teacher or chairman. It attempts to discover satisfactory answers to common questions and to use constructive reasoning to find solutions unknown or unaccepted by the group. It utilizes reflective thought and cooperative effort.

Group discussion is the process of mutual deliberation and agreement, meaning essentially what Robert May-

nard Hutchins does in using his favorite phrase "discussion and agreement." In the broad sense discussion includes both mutual deliberation and mutual agreement. Mutual deliberation is cooperative group thinking directed toward the goal of finding an acceptable answer to the question confronting the group. Mutual agreement follows cooperative thinking, as surely as day follows night. It is the answer agreed upon either implicitly or explicitly by the group. It is agreement of the majority as to procedure or as to the final solution.

Mutual agreement is not always easily established. Take the United Nations Organization, for example. It is seeking to find a basis of agreement for peace between the United States and Russia. In such a strained and complex relationship agreement comes not by a full acceptance of a final solution in all areas but by agreeing upon what particular step to take next. The most that can be hoped for in such a situation is to decide when to meet again, or what kind of conference to sponsor next, as a means of ultimately reaching the final goal of harmony.

Find a Basis of Agreement

In a satisfactory discussion a group invariably finds and accepts some basis of agreement, even if nothing more than the agreement to disagree. This is true in a church school class or in the United Nations Security Council. The agreement to disagree maintains mutual respect and consideration. When there is no basis of agreement—not even agreement to disagree—there is no longer present any basis of group life; and consequently a state of anarchy or a state of war exists so far as that particular group is concerned. Usually this means the end of the group as such, because of its complete disorganization and disunity. By way of a sideline, it is worthy to note that even nations who disagree with one another to the extent of having armed conflict, follow rules of international war, at least until recently, in an effort to settle their dispute. The point is that even during a state of war, the contending nations frequently have a basis of agreement—they agree to

abide by the rules of international warfare.

Whenever a group is contentious or fractious the leader and members concerned will be wise to find some basis of agreement and stress it as the foundation for building unity and cooperation. In group discussion, as well as in group life, this common core of agreement should be clearly understood and repeatedly stated so that every member realizes exactly what it is and thus is enabled to act upon it positively and constructively.

Mutual agreement completes the thinking process and thereby provides a feeling of emotional and intellectual satisfaction, a feeling of having arrived at some kind of conclusion—a factor many so-called discussions lack. In other words, a good discussion does not leave things up in the air and loose ends hanging all around, but nails them down with common agreements.

Accepting mutual agreement as the primary objective of group discussion naturally precludes the frequently asserted purpose that it is to stimulate thinking. That it does stimulate thinking cannot be denied, nor should this value be minimized. At the same time, it is not the ultimate goal, in spite of the fact that it may be the primary purpose in certain situations. Individual thinking can be stimulated without any semblance to corporate agreement. And since group discussion is a collective activity, it goes far beyond the stimulation of individual thoughts. Mutual deliberation develops a kind of group mind, a certain consensus of opinion, which leads into corporate agreement, and from thence into intellectual and spiritual solidarity, in other words, into satisfying group life.

Group discussion is democratic thinking, since it is a meeting and harmonizing—sometimes even a blending and merging—of individual minds through the sharing of experiences, attitudes, desires, and convictions. It is democratic because it provides an opportunity for each person, even the uninformed or neurotic, to contribute his best to the welfare of the group and

(Turn to page 27)



CHINESE COMMUNITY METHODIST CHURCH, OAKLAND, CALIFORNIA

EAST AND WEST

The Palace of Christ the King

by Minnette MacKay*

"IN CHRIST now meet both East and West," declares the architecture of the Chinese Community Methodist Church, Oakland, California. The pastor, Dr. Edwar Lee, desired "a sanctuary of cloistered quietness in the midst of noisy traffic in Oakland's Chinatown, a structure distinctively Chinese and distinctively Christian." The building committee, from Bishop Donald H. Tippet to the humblest local member, agreed with him. Earle D. Minton, of the Board of Missions, contributed experienced supervision of construction.

Flanked by commercial buildings on busy Eighth Street, the church announces itself a palace; in Chinese tradition red brick walls and green tile roof mark a royal abode. It proclaims itself "Palace of the King of kings." For imbedded in the sanctuary wall, which is flush with the sidewalk, a Celtic cross of green tile fretwork squares occupies two-thirds of the space between foundation and roof peak.

The courtyard wall, extending from the sanctuary along the front of the fifty-foot lot, is broken by a Moon Gate. Traditionally a Chinese temple or palace is approached through at least one gate. The gate's circle, suggesting per-

fection, symbolizes heaven. Its two leaves are grillwork forming the character "shou," for longevity and happiness. Inserted in the bricks above the gate green tiles bear characters for Faith, Hope, Love. The wall screens the garden, except for the glimpse through the gate. It does not hide the second story and balcony of the building's ell which forms the back boundary of the court.

The garden satisfies three requirements of Chinese architecture. Turning left after stepping over the curve of the gate's circle, the visitor faces Chinese screen doors whose glass panels admit light to the nave while providing a Chinese royal facade, which must be on the long side of the building. Woodwork borders of the panels form, in black and Chinese red, the peach blossom design. Between the doors and the eaves of tile painted red, yellow and green, Chinese characters announce, "Peace on earth, good will to men."

"Cloistered quietness" provides the atmosphere of meditation traditionally proper for approaching a Chinese place of worship. The step through the Moon Gate discards turmoil for peace. Only twenty by twenty-five feet, the landscaped inclosure speaks to the Chinese heart "the ancient language of at-onement with nature"; to the Christian

heart the message, "This is my Father's world." At the right a brick-curbed lily pool is fed from an ornamental porcelain dolphin higher in the wall. Each of the court's pleasingly placed dwarf trees represents a virtue: pine, strength; cypress, perseverance; bamboo, endurance. Purple wisteria represents royalty.

The court permits the side entrance mandatory for a Chinese temple or palace. The mahogany narthex door is beneath the inner end of the balcony. Its brass plate was a gift from Chinese officials to an American consul general in Tientsin. Knockers, added to it, form the characters "Worship." The characters above the door read, "Enter into his Gates with Thanksgiving."

Turning left inside the narthex the visitor faces the scroll boards on either side of the entrance to the nave. Beautiful gold calligraphy invites the worshipper.

Possibly an architect notes first the nave's four pointed arches, vault high, which appear to support the red brick walls. Doubtless most visitors see first the green tile cross forming the reredos. Light, diffusing through the thick glass between the outer and inner fretwork squares, makes the cross a symbol of glowing Christian hope.

(Turn to page 24)

*Oakland, California.

A PROJECT FOR TOWN AND CITY CHURCHES

This Rural Church Lives Again

by C. R. McBride*

WITHOUT malice aforethought, city churches have been growing at the expense of rural communities and their churches for generations. Each year many of the rural churches' finest youth migrate to cities in search of employment. In time, many join the city churches and become prominent workers.

While this migration is fine, at present, for the urban churches, it spells death to many small rural churches as their membership steadily declines and there is less and less money in the treasury to support a competent pastor—granting that such a pastor could be found for them.

Some city pastors have been aware of the sources of their membership gains and at what cost to rural churches they have come. Alarmed at the growing debility of once strong rural churches some have asked, "What can we do to help revive and strengthen our strategic rural churches?"

Ralph M. G. Smith, pastor of the First Baptist Church in the small city of Kirksville, Missouri, has come up with a plan that really works. It first started when pastor Smith was repeatedly called to conduct funerals for rural people.

After a funeral service, some eight or nine years ago, he asked himself, "Why do these rural people call me? Have they no churches and pastors?"

These questions insisted upon definite answers.

A few mornings later Mr. Smith began a systematic drive over the roads of Adair County. Wherever he went, he found church buildings, but, with a few exceptions, they were no longer being used for regular religious services. Not even for Sunday schools.

Empty Churches

Yet, there were people around these church buildings. They were living on small farms. Some were commuting to Kirksville to work. Some were working in coal mines part-time and farming when the mines were idle.

And everywhere there were children. Mr. Smith learned that many of these children had reached twelve years of age without attending Sunday school.

The changing population has brought families back into the areas of many closed rural churches. With a little help and direction from a neighboring church a thrifty society is possible. A splendid example is this church of Pure Air, Missouri.

There was, for instance, Larry, seven years old. On having his face washed one Monday noon he queried, "Why?" Being told he was going to church, he raised the further query, "Who is dead?" Until a Vacation Bible School opened in his neighborhood that summer the only time this boy had gone to church was to attend a funeral.

The unrest of this pastor was further hastened when Miss Marie Brite, County Demonstration Agent, and a member of his church, came in to talk about her work. She reported that at a meeting of one of her extension clubs a few of the women had said to her, "Please speak to your pastor and see if some kind of a religious meeting can be arranged for our neighborhood." A few weeks previous to this a similar request had been made on the other side of the county.

Cautiously Pastor Smith began to speak to his leaders. They were interested and agreed it was a shame the churches had closed, but they asked, "What can we do about it now?"

Some one suggested that the people should be invited to attend the city churches. But even as the suggestion was made all were agreed that the country people would not come. Besides, was this what these people needed? Did they not need, rather, to have their own hamlet and open country churches reactivated? This seemed to be the answer.

The Kirksville church, having grown through the fifteen years of Pastor Smith's leadership was itself in need of additional workers. At a meeting of the board the pastor suggested that they increase the church staff by adding a ministerial student who would give a portion of his time (practically all of it during the summer months), to working

with the constituency of the closed and nearly closed churches of the county.

The suggestions met with instant approval so that in the winter of 1945, John C. Fox, a ministerial student at the Kirksville Teachers' College, joined the church staff and moved into a vacant room of the parsonage. His first instruction from Pastor Smith was to visit the neighborhoods and see if it would be possible to start Vacation Bible Schools in some of the closed churches. This tall, clear-eyed, studious, shy appearing young man began contacting the people.

"Yes," the people said, "they would like to see the church open again."

"Yes, they would send their children if a Vacation Bible School were opened for two weeks during the summer."

Some folks while expressing a desire to have the Vacation Bible School expressed serious doubt if anyone would really attend.

Vacation School Planned

As young Fox drove over the county he eventually came to the hamlet of Pure Air, some seventeen miles west southwest of Kirksville. At this crossroads there was a deserted village store, two or three dwelling houses, and a church building. The latter not having been used, except for funerals, for ten or twelve years. Surprisingly enough, it was in a fairly good state of repairs. This seemed like a good place for one of the Vacation Bible Schools. Calling in the neighborhood, Fox was assured that the building could be used and that the people would send or bring their children to the school.

Back at the Kirksville church he and Pastor Smith enlisted volunteer workers to secure equipment, teach classes and put the church building in order for the first Vacation Bible School in the history of Pure Air.

They estimated the number of classes they might need and secured teachers from the Kirksville church for each one. Then Fox did a very smart thing. He went back to Pure Air and visited in the homes. When he found a housewife who looked and talked like she might make a church school teacher, he enlisted her as an assistant teacher in the Vacation Bible School. Thus, when the school got under way he would be train-

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ing teachers from the neighborhood to carry on at a later date.

Transportation for the children was something of a problem for not all the parents were willing or able to bring their children to the school. The teachers solved this by using their cars to pick children up along the way. Later they hired a school bus to cover a regular route.

So, the first Monday for the school came. All that morning volunteers worked to have tables, chairs, blackboards and the piano at the right places at the right times. After dinner the teachers came bringing children with them. Mothers came with their children, to see what would happen and to wait until school was over so they could take their children back home. Some children came alone walking as much as a mile each way. At two o'clock the church bell was rung and the school, with nearly fifty pupils was under way.

The two weeks that followed was a delightful experience for the children and for many of them their first introduction to the great stories of the Bible. They were reluctant to close. This pleased Pastor Smith and young Fox. They simply proposed that a branch Sunday school of the First Baptist Church of Kirksville be organized then and there.

Sunday School Organized

On the first Sunday in July, 1945, the Sunday school was organized with about forty members. In a few Sundays, Mr. Fox followed the Sunday school hour with a worship and preaching service. In one year's time Fox found himself leading these people in a rather intensive religious program.

Let's not get the wrong ideas. The people of the neighborhood did not flock to the church. But every Sunday there were teachers and pupils present, and

there was a small congregation for Fox to lead in worship. In the fall they had their first "revival service," and while the attendance was not large the meeting did seem to be helpful to those who attended.

When they came to the close of the first year it seemed like a good idea to end their second Vacation Bible School with a birthday dinner—an all-day meeting at the church. This would celebrate one year of Sunday school and preaching services. On July 13, 1952, the writer attended the seventh such birthday service of this group. It was one of the most inspiring rural meetings he has ever attended. A once closed rural church was functioning in a vigorous way!

Briefly, what has happened in the seven years since a college boy, backed by a city church, held the first Vacation Bible School at Pure Air?

Well, take Fox himself. He has continued on the staff of the Kirksville church. He enrolled at the Central Baptist Theological Seminary at Kansas City, Kansas, where he received his B.D. degree in 1950. During the last year in school there were added to the curriculum courses in rural leadership. Out of curiosity he took a course described as "An Introduction to the Rural Church." He was so moved with the opportunities he saw for life service in rural areas that he enrolled for two more courses. He now expects to do his doctorate work in the field of rural education. Recently when there came to him an attractive offer to leave Pure Air he elected to stay with these people as their pastor.

So much for Fox. What about the Vacation Bible School? During these seven years it has steadily grown in size. The last two years the enrollment has reached 116.

From the Vacation Bible School there has come a vigorous Sunday school, and 115 people have been added to the roll of the Kirksville church as belonging to its Pure Air Branch.

The church building has been purchased from its original denomination and plans are well along to add a basement for fellowship purposes beneath it. The grounds have been cleaned and nicely landscaped.

When the building program is completed, the congregation expects to organize a church independent of the Kirksville church.

There is a new spirit among the people of Pure Air. Adults and children are receiving wholesome religious instructions. They have the privilege of attending well ordered worship services. The people are looking up now.

Finally, what has happened to the city church? During these seven years



Deserted business district, Pure Air, Missouri.

the church has tried, successfully, to remain in the background. Its Pure Air branch has elected its own officers and teachers. They have set up their own budget and administered it. They have managed their own affairs.

But, the city church has subsidized the salary of John Fox so that he receives a salary comparable to that paid any county seat pastor. Thereby, they have made it possible for this rural group to have good leadership from the beginning, and now college and seminary trained leadership.

In the seven years the church has opened three other branches in the county, and they have added two more ministerial students to their staff.

Over the years this church has put thousands of dollars into these branches, but both church and pastor feel it is one of the best expenditures of money they have ever made. They are happy with their experiment, and as a by-product, by helping the branch units to live and grow they are assuring themselves of members in future years, for it is here that the bulk of the children are born.

When I talked with young Fox about his leaving Pure Air for what men commonly call a promotion, he shook his head and said, "We have so many promising things under way that I guess I'll just dig in here and do the best I can." With his zeal, willingness to work, love for rural people, and fine training I unhesitatingly prophesy that "the best I can" will eventually result in a strong community centered church at the Pure Air crossroads seventeen miles west southwest of Kirksville, Missouri.

ON SCOLDING ABSENTEES

Few pews were filled on Sunday morn—Our preacher blew his horn of scorn. He gave his "faithful few" abuse For those who stayed in bed to snooze.

—Leslie Conrad, Jr.



Ralph M. G. Smith, pastor, First Baptist Church, Kirksville, Missouri, with John C. Fox (right), his associate.

A JUVENILE DELINQUENCY PREVIEW

Our Religious Kefauver Committee

by Stoney Jackson*

THE Senate Crime Probe Committee, headed by Senator Estes Kefauver, was headlined in news releases, radio, television and every other publicity outlet in the world. It made the senator from Tennessee a genuine national figure and afforded him an opportunity to become author of a book on the findings of the committee which sold sufficient copies to be on the best seller list for a time.

Senator Kefauver was the instigator, along with Senator Hendrickson, Republican senator from New Jersey, of the bill creating a Senate sub-committee to conduct a probe of juvenile delinquency in the nation on the same basis as the famed crime probe. The Senate has authorized the committee and set up an appropriation for it. According to a letter from Senator Hendrickson to the author of this piece, counsel for the committee has been appointed and counsel and committee are now in the process of setting up an agenda for the committee's activities.

What the result of the committee's investigations will be, whether it will receive the same notoriety and acclaim as Senator Kefauver's crime probes, whether its fame and effectiveness will be as soon forgotten and as little acted upon as the crime probe effort are questions yet to be answered. It is certain that the committee and its activities will be a good subject for a lot of conversation for a time and likely will come in for its share of newspaper space and radio time, for nothing of its kind has heretofore been attempted.

It is to be hoped that it will go a step further than the crime probe effort and endeavor to inform the citizenry as to what effective steps might be taken to alleviate the situation as well as bringing to public attention just what the situation is.

As to what the committee may or may not accomplish and what its publicity impact may be upon the nation, everyone may follow its activities and sit in his own personal judgment.

When the committee was actually set up and announcement made of its forthcoming activities, this writer's interest was a little more than passing. And it

occurred to me that readers of *Church Management* and Dr. Leach, the editor, might be more than a little interested right now in the background of the committee because the first written article broaching the idea of such a probe was published in the March, 1952 issue of *Church Management* under the title "Churches Needed in Welfare Program."

In that article in the last paragraph of that page, there is reported the result of an interview this writer held with Senator Kefauver in which the senator was asked what he thought of the idea of such a committee. The paragraph containing the senator's answer reads, "He stated, without any hesitation, that he considered it a wonderful idea, that he was happy to give it his blessing, and he would give all the active cooperation and personal participation that his schedule would permit. He said he would be with us in as many meetings as he could and would make every effort to send a personal representative when he could not be present himself."

This was in regard to a committee, under the Christian Athletes Foundation, to conduct investigations of the kind the Senate sub-committee is to undertake, with particular emphasis in this instance on the function of the church in remedying the situation existing in the nation.

It was my impression that during the course of our conversation was the first time the idea of a juvenile delinquency investigation had occurred to the senator. Subsequent correspondence and conversation bears out the fact that the Senate sub-committee was actually conceived at this time.

We Go Ahead

On the strength of the senator's interest and encouragement we went ahead with arrangements to conduct some preliminary meetings on the question of juvenile delinquency over the nation and the whys and wherefores and just what effective measures might be employed to do something about the situation, particularly by the churches.

The first meeting of the committee, which was termed by the press a "religious Kefauver Committee," was held in

Lake Worth, Florida, on the morning of Saturday, January 26.

Present and participating in the proceedings there besides this writer were Charles Dietze, crusading young pastor then serving the First Christian Church at Henderson, Kentucky, and now pastor at North Middletown, Kentucky; M. C. Baker, mayor of Lake Worth; Chief of Police R. S. Sanders; Bob Fulton, Lake Worth High School faculty member; William C. Richter, recreation director for the city of Lake Worth; and Hollis Hart, pastor of the First Christian Church in Lake Worth.

Unable to be present was Leland V. "Lou" Brissie, southpaw relief pitcher for the Cleveland Indians and one of the original members of the advisory council of the Christian Athletes' Foundation.

Listed as ex-officio members of the committee in its first efforts were Dr. William H. Leach, editor of *Church Management* and one of the Foundation's original advisory council, and Senator Kefauver.

One of the first things done at the meeting was the reading of a telegram from Senator Kefauver which read as follows, "Am certain meetings and more active part of church and religious publications will play big role in helping juvenile delinquency problem as outlined in your letter. Feel this is all important effort for better citizenship and eliminating of causes that lead to crime. Congratulations on your effort. Wish I could be there for meeting but present schedule prevents."

Here are quotes from that first meeting carried in the *Lake Worth Leader* of Sunday, January 27, each headed with the name of the person quoted.

JACKSON: To me there is no worse blot on our national life and the life of our Protestant churches than the gross neglect of the needy segment of our younger generation.

I think . . . or rather know . . . that our present generation of youngsters is likely the finest and noblest and bravest in the history of the world. I greatly admire the raw courage they have had to exhibit to even survive in the face of obstacles we of the preceding generation have placed in their way and the very unwholesome national, international and religious environment we have created for them.

The confusion and hate and greed and

*C. E. Jackson, Jr., founder of Christian Athletes Foundation, Tullahoma, Tennessee.

strife of our present world are confusing to me and every other adult I know and it is bound to be doubly confusing to those who are just starting to face a world they did not ask for and have no honorable escape from.

In every case of juvenile crime there is an adult responsibility that has been neglected. If I were the judge of any juvenile court, in most cases I would direct punishment for parents or some other adult or adults involved.

I have worked with youngsters almost exclusively for ten years. I have handled on a summer camp, or year around basis, nearly 300 boys classified as delinquent or problem boys. Never, in any instance, have I experienced difficulty in handling a boy where there was no conflict in adult authority, or just plain unauthorized meddling, and I was left alone with that boy.

My particular concern is not with the usual recreational and other facilities for the ordinary child, but with the obligation to furnish a home and love and the material needs and the spiritual guidance necessary for the boy who is delinquent because he is neglected.

Some of the information concerning vice overlords and activities brought out by the Kefauver committee is astounding.

But what astounds and disturbs me and is heart-breaking to any person who even pretends to any degree of Christian spirit is that such things can happen in our land as this: (This is from my own investigation and experience in operating a home for delinquent boys.)

A boy toddled off . . . nobody knows how or exactly when . . . from a maternity shelter at the age of three. He had been there since his mother deserted him at the age of several weeks. He slept under houses and other buildings and in alleys and ate out of garbage cans until he was seven years old before his existence was discovered. How he even lived, I can't imagine. It's a miracle. When discovered, the boy did not know his own name or whether he had one. He did not know what a birthday was, what Christmas was, who Santa Claus was and he had never even heard mentioned the name of Jesus Christ, much less anything of his love, salvation and teachings.

When this boy was taken by the welfare authorities he was given a standard intelligence test and declared feeble-minded without consideration of the fact that he must of necessity have some information in that little mind of his in order to answer any question on any test. With no information he could give no answer regardless of the degree of native intelligence he possessed. But the test was "standard" and no consideration was given to circumstances. This boy had never had any opportunity for even the most elementary information.

So he was placed in an institution for the feeble-minded along with men up to the age of 70. He was taught sodomy and other sexual perversions by the older men as a matter of course, and when I got him he did not actually know that there was any deviation from the normal in his sex activities. He had never been taught anything else.

Then there is the case of three brothers whose mother tried to kill them

several times and who slept with men other than her husband in the presence of the boys. It took some time to convince officials that the mother was not immoral, but unmoral, incapable of distinguishing between right and wrong. By the time proper diagnosis was made, she was past being helped and is now in a state institution, where she will remain as long as she lives.

Without love and the continued care of a home conducted in a Christian manner, those boys are going to be criminals. Knowing the background and circumstances, I can't blame them.

There is no place for them and for thousands of other cases . . . known cases, numbers of which are in my files. Like, for instance, a boy the public knows only as a boy who steals and lies. They don't know the fear and confusion in his heart. They don't know that the boy watched while his father murdered his mother with a hammer. And since that time he has been only a case number in workers' files. He doesn't know what love is. He only knows brutality and loneliness and want. Were you or I in his place, we would likely be twice as bad.

I operated a home for such boys for three years on nothing until finally the debts piled up so high and my health got so bad we had to close up. Because the public and my own church was not interested we had to close . . . and with a long waiting list of boys who yet have no provision made for them.

I may do well if I ever even get out of debt. But I'll keep fighting for such care for boys in every way possible as long as there is breath in me.

Right now the best weapon I have is publicity for these meetings and their findings and I want to express my deep appreciation to the press and other information mediums for their cooperation. I'll be happy when I have sufficient funds to meet the needs I see, as they ought to be met.

DIETZE: The recent activities of the Henderson County, Kentucky, Good Government League in fighting organized illegal gambling and other cor-

rupting activities point to the need for some concrete action in the area of juvenile delinquency. The environment in Henderson for thirty years has continued to produce a lack of concern for law enforcement and has tempted young persons to try to get away with all kinds of illegal activity. Since neither the churches nor other community groups have a really adequate program to combat this condition, I welcome the opportunity to serve on the committee on juvenile delinquency of the Christian Athletes' Foundation, which is exploring the means whereby the problem can be alleviated and corrected. Before anything can be accomplished in this area, the importance of this effort must be realized and a concern for the welfare of young persons must be created. Our committee is trying to do this by studying conditions in various sections of the nation first-hand through these meetings and individual efforts. Our first meeting here will serve as a start by our gathering of facts which show the need for such a program, and by creating the interest which will spur individual communities and groups to furnish adequate programs. Juvenile delinquency is much in the news these days, but the means of eradicating it deserve equal attention by the entire nation. It is our hope that we may help to create the interest that will awaken individuals and churches to a concerted action.

HART: I think it is time that we of the Protestant churches got down off our "high-horse." We must really get into this game of life on an active basis. True, it's a pretty dirty and rough game right now but we have got to face facts and do something active in the name of the Christ we propose to worship.

SANDERS (Chief of Police): I think efforts of the kind this committee is beginning is the finest thing in the world. Juvenile cases everywhere are a problem these days. One of the worst things is that in Florida, and many other states, we just do not have the facilities and personnel for rehabilitation. (Turn to page 18)



PRESIDENT EISENHOWER SEEN AS HE ISSUED A SPECIAL MESSAGE TO OPEN THE FIFTH ANNUAL CAMPAIGN OF THE RELIGION IN AMERICAN LIFE (RIAL) PROGRAM.

FIVE RULES FOR EFFECTIVE READING

Magnify the Responsive Reading

by John L. Casteel*

THE boy Aram, in Saroyan's story, arrived late at church one Sunday and found the Reverend Doctor Holly and the congregation "engaged in a pious oral duel." Few church-goers would need to be told that he had come in during the Responsive Reading. More than twenty years ago Dean Sperry wrote that the Responsive Reading "lacked the full reality of other parts of the service." Yet in the discussion of the improvement and revitalizing of public worship today no part of the service seems to receive less attention than this.

There are significant values for public worship in the Responsive Reading. The reading gives the congregation an opportunity to participate actively in the service. Their attention is polarized by their concerted effort and their sense of involvement heightened so that they are moved from the role of passive spectators to that of a congregation contributing to the life and movement of the service. Rightly done, the Responsive Reading can bring to the congregation a sense of having fitly, joyfully and fervently acted together to set their praise and prayer before God. And, the reading aloud of the Scriptures can help to fix them with a heightened sense of their meaning and power in the minds of the readers.

If the values in the use of Responsive Readings are to be realized, however, their true nature must be understood and provision made for their best use. Let us consider a few suggestions for the improvement of the Readings in our public worship:

1. **The Responsive Reading must be understood in its true nature as a form of worship analogous to a hymn.** In its ancient form, and always in its best form, the Responsive Reading has been taken from the Psalms, the hymnody of the Bible. Their purpose is to praise, give thanks, or offer supplications in a literary form that is poetical in mood, structure and purpose. The chanting of the Psalms, which may seem too formal for our prosaic ears, must be seen not as an extraneous pattern imposed upon the lines of the Psalm, but as an en-

hancement of the tone, mood and rhythm which is indigenous in the poetry of the Psalter itself. Anyone who has listened to the use of the Psalms in this way long enough to overcome his resistance to its unfamiliarity will recognize that this way of reading the Psalms is almost the inevitable thing to do, once the Psalms have taken hold of the mind and feelings of the readers.

The unsatisfactory effect of our using the Responsive Reading in our worship comes in no small measure because we try to use it as though it had quite a different character and function. We select a Reading as a means of edifying the congregation with some appropriate idea; or as the substance for vague moments of "meditation"; or even, in some cases, as a way of getting read the Scripture passage which is to serve as the basis for the sermon! Such uses can be observed every Sunday in many churches. Even more, the collections of Readings provided in many of our hymnals seem to be arranged for these didactic uses, with their topical headings, their compilation of texts and passages, and their use of materials without regard to the poetical structure required for effective reading.

2. The first principle leads immediately to a second: **the Responsive Readings should be taken primarily from the Psalms, or from strongly poetical passages of Scripture.** The insistence upon the Psalms does not depend upon the tradition of their use. Rather, the use of the Psalms in the past arose because of their pre-eminent fitness for oral, corporate action by the congregation. As has been said, the Psalms are essentially hymnody — poetry, with all this implies of elevated mood, emotional power and significant language. They lift and move us as few prose or didactic utterances ever can do.

Moreover, the rhythmical structure of the Psalms lends itself with particular aptness to the requirements of a number of people trying to speak together. We will say more of this point under the third principle below. Finally, their religious power is of the highest order: God is powerfully present to the Psalmists. His praise, his mercy, his righteousness become immediate, sure and

real. No quiescent mood, or didactic statement of a truth, can serve to give full expression to the Psalmists' response. He must speak of God and to God in the highest intensity of feeling. The superiority of the Psalms to express and convey this feeling for the congregation in worship can be observed readily when the Psalms are compared with other Scriptural sources such as Proverbs, or some prose passages from the New Testament epistles.

3. The next principle, again, follows out the second: **For the most part, the integrity and unity of the Psalms should be preserved in the Readings.** Some Psalms may be somewhat unsatisfactory for use in Christian worship, although there has been a tendency in recent years to be too discriminating in this respect. But those Psalms which are to be used should be respected as unified poems, not accumulations of fragments. Probably nothing has done more to bring the Responsive Reading into its present state of unreality than has the practice of modern editors in compiling a series of readings, under various topical headings, scissored and pasted together from a wide variety of Biblical sources. The result often proves to be simply an illustration of the way the principle of free association has worked in the editor's mind. One hymnal, opened at random from a group at hand, offers a Reading under the caption, "In the Shadows of His Wings." It consists in verses selected from Psalms 141, 63, 56, and 11. Another hymnal, under the title of "Discipleship" offers a reading composed of eight miscellaneous verses from Psalms 63, 5, 4, and 141. The two readings use the identical verses from the Psalms they have in common — 63 and 141. Yet in one editor's mind these are pertinent to the topic, "In the Shadow of His Wings"; in the mind of the other, they relate to "Discipleship." A reader of the whole of either of the Psalms might come to the opinion that the primary theme of these Psalms is really the cry of the Psalmist for God and his delight in prayer. The manner in which the Book of Common Prayer respects the integrity of a Psalm might well teach us what can be gained by using

*Colgate Rochester Divinity School, Rochester, New York.

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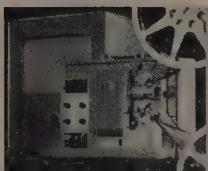
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Sound Focusing: Since different types of 16mm. film have the sound track in different positions, a fixed scanning beam cannot give quality sound reproduction from all types of film. If it is adjusted for originals, for example, fidelity falls off when you run "duplicates." Only the Pageant has a built-in Fidelity Control that lets you precisely focus the scanning beam for crisp, clear sound with any type of film.

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a Psalm in the wholeness of its mood and meaning.

4. Responsive Readings will be most effective when the rhythmic movement is strongly marked, brief, and simple. The effectiveness of the Reading as a congregation act depends upon the measure in which the people can read confidently and surely together. The longer, the less definite, the more irregular the rhythmic patterns of the lines, the more the readers will find themselves "out of step" with one another and therefore hesitant to commit themselves positively to the act of reading.

This principle may be illustrated from familiar passages in the Psalms: note, for example, the number of stressed words in these lines from Psalm 24:

The earth is the Lord's and the fullness thereof (4)

The world and they that dwell therein (4)

For He hath founded it upon the seas (2)

And established it upon the floods (2)

Here the rhythm is strong, simple, clear. Compare this with the following from a Reading entitled, "Wisdom 4." And throughout all time it marcheth crowned in triumph, Victorious in the strife for the prizes that are undefiled. (10)

Or:

Love shall be judge over mankind, and it shall not more be said of nations that they are weak or strong, for they shall be judged by their wisdom and not by their strength. (13:15)

The violation of this principle usually occurs in one of two ways: 1) the material is chosen without regard to its rhythmic pattern; or 2) the amount of material given as a unit obscures the clarity of the rhythms. This is seen clearly in those hymnals in which the Psalms are read with complete verses set in alternation between leader and people, rather than being divided between the simple rhythmic units. The result is an "alternate" reading, but hardly one in which the interplay between leader and people can be called truly "responsive." The very punctuation of the Psalms, as given in the Authorized Version, would indicate their best use if it were carefully observed. Here again the arrangement of the Psalms in the Book of Common Prayer can illustrate the full value of this principle of simple rhythmic patterns.

5. Finally, the Responsive Readings require careful attention to the manner of reading. People will read much more effectively standing than seated in the pews. We cannot expect more than a drowsy murmur from people languishing in their seats when they supposedly are lifting their voices in praise and

prayer to God. Again, the vitality of the Readings would be enhanced if the minister did not have to carry the burden of moving them on by himself. In one church the response is made, not between minister and congregation, but between the two parts of the congregation who turn to face each other across the central aisle. At least the choir can be trained to give leadership and support to the voices of the congregation. Rehearsal of the Reading by the minister and choir has as much to be said for it as rehearsal of the anthem. The minister himself, of course, is responsible for training himself to take his part effectively. He must set the mood of the Reading by appropriate use of the pitch and melody of his voice; he must set the appropriate rate of movement; and in view of the "acoustical lag" in many churches, he must learn how to "pick up his cue" so that the Reading does not fall apart at the division points. This does not mean that he reads rapidly or gives the impression of haste. He tries, rather, to fit his utterance tightly in touch with the utterance of the people so that the continuity of the Reading is maintained. By taking thought the minister can discover how to employ his voice in a way that will give to the Reading the pace, mood and spirit required to make it an act of worship which lifts, gratifies and inspires the congregation with a true love of worship and joy in taking part in it.

A paraphrase of Chesterton's epigram on Christianity might well be spoken on the Responsive Reading. It has not so much been tried and failed; in our day, at least, it is not being seriously tried. We wait here for an editor who will give us a collection of Readings which can really serve the purposes of this act; and we wait for ministers and congregations whose consciousness of God in their acts of worship will inspire them to raise their praise of him in this ancient and yet entirely modern way.

Religious Kefauver Committee

(From page 15)

ing boys. Punishment is not the answer. Rehabilitation would be. I hope there will be more efforts of this kind and good results from them. It will make the job of law enforcement officers all over the nation a lot easier.

MAYOR BAKER: I trust this effort will spread over the nation and be accepted and supported. The Lord knows we need it.

The statements and information here given are necessarily sketchy. But these were the beginnings. A talk with Senator Kefauver and contacting others to assist in the effort who were known to be interested and capable was done.

Further meetings were planned for numerous cities, but because of lack of sufficient funds, meetings had to be curtailed. Individual efforts have gone on and much information has been gathered and is on file, waiting now the call of the Senate investigating committee.

Just what our part will be in the proceedings to come and how much recognition our original efforts will get, we do not know. Only God does. If the church element and responsibility in this is by-passed and if no corrective measures are offered by the committee, it will be just another case of taxpayers' money affording an opportunity for free publicity for politicians who may well use the opportunity to get themselves re-elected.

If our original idea and our findings are given no place by the Senatorial committee, we will be disappointed and may well feel that such efforts are for individual and group publicity, but we will know, as will others, that we started a fine thing and did our best to contribute to its ongoing.

At least, as the Senate committee procedures get under way, through various church publications we will continue to report our findings from the religious standpoint and pray that the churches will force themselves into the thick of the fight.

This writer will be happy to have any information or inquiries from ministers of any denomination anywhere who read these comments in *Church Management*.

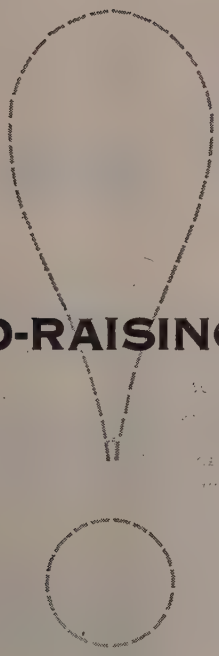
CHURCH GROUP PROMOTES CHRISTMAS PAINTING

Wilmington, Delaware — The universal significance of Christmas to all Christians is emphasized in an original oil painting which the Keep Christ in Christmas Committee of the Wilmington Council of Churches has selected for city-wide display this year.

The artist, Charles A. Colombo, has depicted the spirit of Christmas as an angel, silhouetted against a morning sky, with outstretched hands spread over a landscape dotted with churches of varied architecture.

The policy of choosing a painting each year to encourage the religious motif in art and to stress the meaning of Christmas was instituted by the committee last year.

Meanwhile, the committee has achieved one notable change in a long-standing tradition here. Chamber of Commerce officials said they will eliminate from this year's pre-Christmas parade the array of gigantic inflated rubber figures of animals and fairy-tale characters which were prominently featured in previous parades.—RNS



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LISTEN TO YOURSELF

A File of Recorded Sermons

by Robert A. Hunt*

DID you ever hear yourself preach? It is a very revealing experience and sometimes very humiliating.

As a District Superintendent, I preached in a small country town one Sunday morning. While awaiting dinner at the parsonage, the young preacher said, "Would you like to hear the sermon you preached this morning?" I knew that he had a tape recorder in action during the service. So while we waited for dinner I heard my sermon.

I would never have recognized my own voice, but I readily noted the defects in delivery. There was little to elate me in the experience, but much to cause me to decide there and then to attempt to improve both the contents and the delivery of my sermons.

The young preacher said that his wife had criticized him repeatedly but he had denied her statements and thought that she was super-critical without cause. She had told him of his weakness in diction and tone quality of his voice as well as some grammatical errors of which he was guilty. But he said when he got the recorder and studied his own voice and the contents of his sermons, he was convinced that his wife's criticism was an understatement, and that she had been exceedingly kind. So he made every effort to correct his grammatical errors, studied his delivery and sought to improve his voice control and is now on the way to being a much improved public speaker.

Not long ago I was conducting a "Preaching Mission" in a county seat town. Again the pastor recorded my sermons. Although I have been preaching forty-seven years I learned much by hearing the recordings each day. These tape recordings have, at least, three very valuable uses.

1. As already stated, they may be used as a means of study of sermons and their delivery, making it possible for the preacher who cares to correct his errors. Such a use must not be discounted. It can be invaluable to the studious preacher who desires to improve his style of preaching.

2. Most ministers use these recordings to enable the sick and shut-in

members to enjoy the church services in their own home. This use of recordings bring untold enjoyment to those who are fortunate enough to belong to a church that has a tape recorder. This method should be used more and more to take the church into the home.

These two uses of the recorder are very common and perhaps every minister who is fortunate enough to own one follows this pattern in the usage. But I would like to introduce another use of the tape recorder that did not originate in my thinking. A brother minister suggested to me the expansion of the usefulness of such recordings. This is what he said:

A File of Recorded Sermons

"Why shouldn't there be a recorded sermon of each preacher on file where it would be available to anyone interested. Bishops and district and state superintendents have little opportunity to hear their pastors preach, so have not information at hand when a pastoral relation committee asks about the prospective pastor's ability to preach. Suppose a committee came to a bishop or district superintendent to ask about the preaching ability of a certain brother. The bishop or the superintendent could say that they had never heard him preach, but that they could furnish a recording that would be a good sample of his preaching."

Fantastic! you say. Maybe so—but let us explore the suggestion further before we turn thumbs down on the idea. Each minister interested could furnish one recorded sermon, if he wished, to be filed in the Conference or Area or State office. Of course the preacher will record, what he thinks to be, his best sermon. That would be his privilege and no more than you would expect him to do. He would do this if he preached a trial sermon or if he knew that a pastoral relation committee would be in his congregation on a stated Sunday.

It would stop the trend so prevalent in our larger churches of visiting other churches with the purpose of hearing a preacher with the thought of calling him. This is denied to many of our smaller churches. Some churches invite ministers to preach for them

with the thought that if he is liked he will be invited to the new pulpit.

This practice is disturbing to the churches and is often unfair to both the preacher and the visiting committee. It is also unfair to the small church because the bishop and the district superintendent discourages the practice in the small church that they cannot control in the larger parishes.

A recording of a man's sermon could be made available to any or all committees interested so they could hear the preacher in question and they could form an intelligent judgment without disturbing church or pastor.

But the objection is raised that a man can not put his personality into a recording. This is true that some preachers depend upon their personality to put across a sermon weak in content. But a preacher should be judged more by his intellectual and spiritual content than his ability to "put it over" by a pleasing personality or a unique presentation.

On the other hand the preacher not blessed with a dramatic presence but is rich in the content of his sermon would benefit by having his preaching judged, not by a Hollywood physique and dramatic manners, but by brain content.

I know ministers of unusual ability, who make every sermon they preach reservoirs of fact and information but they are devoid of striking personalities. But they rate high when you hear their words of wisdom and need not be discounted by any lack of physical or oratorical gifts.

What a help to a bishop or superintendent! They know the statistics of a man's pastoral ministry but are often unfair (unconsciously) in their evaluation of his preaching ability.

A bishop recommended one man above another to a church committee, when I am sure he had never heard either man preach. He said one was a much better preacher than the other one. Was that fair? How much better would it have been to have said, "Here are two records. You can hear both of them and decide for yourself."

A church official blocked a good man from consideration by a committee from a large church, when the least he could have done would have been to give this man a chance with others. A sermon recording would have given this man a chance, and he would have brought honor and ability to this pulpit.

Maybe all this is a wild dream; it may be too advanced and too intricate for our day, but like all innovations it may be called impractical now, but who knows but that in ten years it may be a part of the usual technique.

*Methodist minister and church consultant, Emporia, Kansas.

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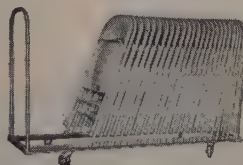
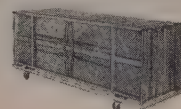
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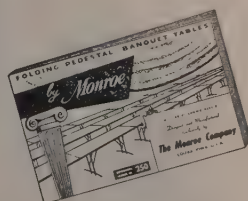
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PASTORS ACCORDING TO MY HEART

A Charge to the New Pastor

by Frank Fitt*

IT HAS always seemed to me something in the nature of a presumption for any minister publicly to proffer advice to another minister. The minister who does so may be older and, because he is older, may have had a longer experience of what a parish demands, but, if he be honest with himself, he will be decidedly aware of his own failures and shortcomings, and for that reason if for no other he should express himself in a spirit in which hope is mingled with humility. At least that is what I shall seek to do now at this service of installation in which I welcome an assistant minister to the rank of an associateship.

It so happens that in my daily devotional reading of the Scriptures two or three weeks ago I came across a text which I had not remembered from previous readings and which seemed most appropriate for this occasion. It is from the writings of the prophet Jeremiah and despite its very ancient origin, for it is more than 2500 years old, I doubt if I could have found any words in any recent publication which would have seemed as suitable. Here is the expression of this author in our Old Testament when he was seeking to build up the confidence of his people for the days and years ahead: "And I will give you pastors according to my heart,

which shall feed you with knowledge and understanding."

There are some texts in the Bible which, in the most obvious fashion, divide themselves quite naturally into several parts. This text which I have just quoted is of that select company. It consists of only eighteen words, but within those brief limits there are four divisions, each division applying itself very definitely to this evening's occasion. I shall now take up these divisions in the order in which the prophet Jeremiah supplies them.

"And I will give you pastors according to my heart, . . ."

Who are the "pastors according to my heart?" They are those who are well-pleasing to God because in all sincerity they seek to serve him at every stage of their pilgrimage. No one is perfect and most certainly ministers can lay no claim to perfection. They make mistakes, they commit sins, they repent and seek to go forward again even as all other Christians seek to do. But they must be honest in their expression of themselves, genuine in their devotion, frank and upright in their ways and, above all, natural. We have all heard of that wretched individual who was born a man and died a grocer and I presume it is possible to be born a man and die a minister. Certainly we who seek to express the Gospel should be free from the calamity of cant and the unattractiveness of artificiality. To

put it as briefly as possible, we must be ourselves, our very best selves, as constantly as we can; so that all who have to do with us will have no reservations concerning our sincerity.

"Which shall feed you . . ."

Some years ago when we were having a spate of books about ministers by their children I remember one book in particular. The son who had become a newspaper man wrote about his father who had been a minister. The main point about that parent was that within a year or so of his arrival in any parish, and he moved on from one parish to another rapidly in his professional career, he had succeeded in creating a major division in his congregation. Half of the men and women wanted to vote him out and the other half wanted to keep him indefinitely, but the former group usually was victorious. The father seemed to consider that he had failed in his ministry unless he had created a violent controversy regarding himself among his people. Perhaps he was justified. I am sure, however, that that unhappy situation never arises when a minister really feeds his people. What does it mean to feed people? It means that by all means at his disposal, through the pulpit always, he shall teach them of the Gospel's chief declarations about God and man and the Divine Grace afforded through our Lord. The ordinary food we eat builds our bodies and there is another type of food which builds our souls. Of this latter type of food the minister is the dispenser.

"With knowledge . . ."

What kind of knowledge? Certainly not the kind of knowledge which men and women can find in books and magazines and newspapers; certainly not the kind of knowledge which is given in the high school or the college or the university. The minister does not despise such knowledge, but it is subordinate to knowledge of another type. No: the minister specializes in the truths proclaimed in the Bible, our Book of faith and life. As long as he lives he should study and expound what the Bible offers. Its writings arose out of the needs of men and women which are the same today as in the long yesterday. The Bible not only describes those needs, but, more than any other book, ancient or modern, it suggests an answer for them.

"And understanding."

The longer a minister remains in the same parish the more he will be sought out by those who have found themselves crashing against the desperate situations which life can sometimes bring.

(Turn to page 24)

*This charge was delivered by Dr. Fitt at the installation of Paul Freley Ketchum as associate minister of the Grosso Pointe Farms Memorial Church, of which Dr. Fitt is the minister.



CONSCIENCE MAY SAY "GO" BUT THE CHURCH SAYS "COME"

*First Methodist Church, Albany, Georgia
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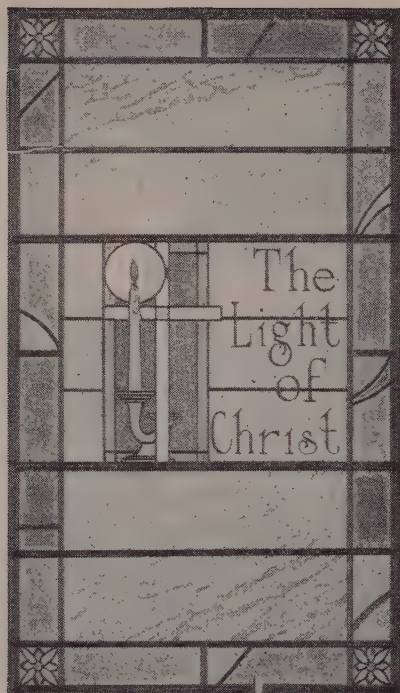
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Palace of Christ the King

(From page 11)

Nave and chancel, by design, portray "proper Christian symbolism in beautiful Chinese style." Rose mahogany pews simulate teak wood. Their ends are shaped and carved to resemble Chinese ceremonial arm chairs. Through the glass doors worshippers see the peaceful garden. In red and black, as on the outside, the peach blossom design outlines the panels. Above, black and white characters read, "Thy kingdom come, thy will be done."

The communion rail is fashioned like a Chinese libation table. Its inscription reads, "This do in remembrance of me." Beyond the divided rail the chancel is raised. Honduras mahogany simulates camphor wood in pulpit, lectern and altar. The golden Scripture messages on the side panels of pulpit and lectern and on the altar are in the exquisite calligraphy which Chinese people venerate.

The symbolic designs on pulpit, lectern and altar were conceived by the pastor, designed by a Chinese student artist, consulting the pastor, and executed faultlessly by an old Italian wood carver. The pulpit's central panel depicts a pomegranate, Tree of Life. The lectern's central panel bears a grape vine, Tree of Knowledge. Above both pomegranate and grape the five sacred mountains of China symbolize eternity, foundation for preaching and reading the Lord's message. Pulpit and lectern present messages to the officiating minister. Incised on the reader's side of the lectern is "Thy Word is Eternal." The chancel side of the pulpit reminds, "Sir, We Would See Jesus."

The altar, patterned after a Chinese libation table, "preserves a distinct Christian character by the inscription on the retable's upright, 'Holy, Holy, Holy.'" The altar carving interprets the first verse of Hebrews twelve by the stylized Chinese cloud design, containing the immortality signs within its borders. Below, the lotus blossom, symbol of seeking truth and light, suggests the Buddhist-Taoist background of Chinese belief. The cross rising from the lotus "signifies that Buddhism and Taoism must find fulfillment in the cross of Christ." This cross, the form introduced into China by Nestorian Christians in the seventh century, is flanked by the symbols *Alpha* and *Omega*.

The sanctuary light is an old Chinese temple bell. Light behind red glass signifies God's eternal flame of truth.

The rear wall of the nave is a series of screen doors. Folded back, they make the social hall a continuation of the nave. This hall and the educational unit upstairs fulfill the builders' purpose "to

combine Western utility and Christian form with Chinese ornamentations."

About to re-enter the world's turmoil the worshipper faces a final reminder above the Moon Gate: "Not to be ministered unto but to minister."

Charge to the New Pastor

(From page 22)

He is like the surgeon on duty in the emergency ward who can expect the victims of accident cases and homicidal attacks and similar tragedies with this difference, that the surgeon cares for the broken body and the minister the broken soul. He will need all his understanding, which after all, is only another word for insight, sympathy, compassion and the intuitive sensing of what has really caused the individual's tragedy and how he can find God for his healing. By day and by night, all through the twenty-four hours, and almost always without a moment's warning, every minister should be prepared for this responsibility.

With these words which summarize what I have learned across the years in our profession I welcome you into the associate ministry of this parish in the sure confidence that you will continue to commend yourself as God's servant in our midst.

AMERICAN PRISONERS CONDUCT OWN SERVICES

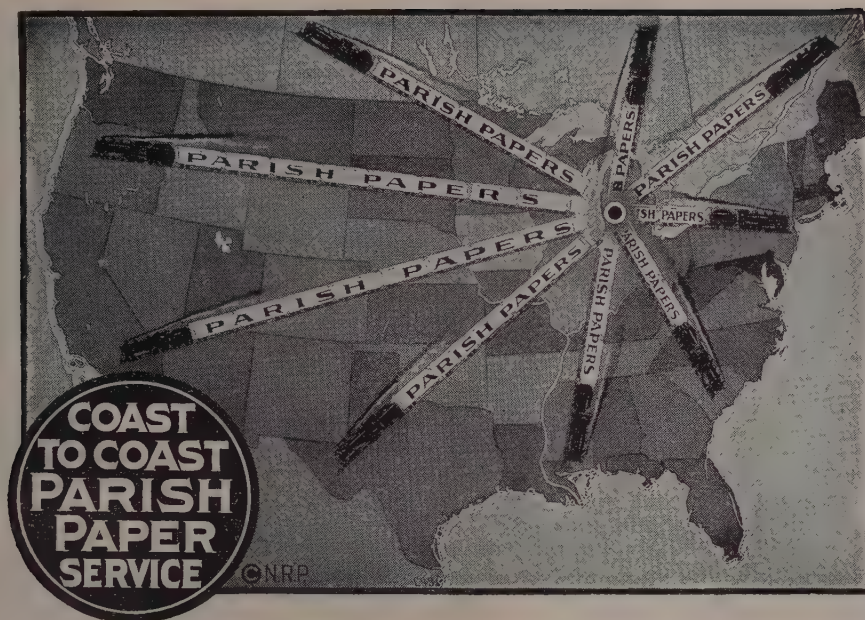
Washington, D. C.—The story of how American prisoners of war organized and conducted their own Christian worship services in dismal North Korean camps was revealed here by the Department of Defense.

The Department released details of the activities of Staff Sgt. Leo E. Cunningham of Portland, Ore., who as a prisoner of the Communists from September 15, 1951 to August 23, 1953, led Christian work in the camp near the Yalu River where he and other Americans were detained.

The men had nothing but a worn New Testament, but made their own hymn books containing ten songs that they wrote down from memory. Included were "I Need Thee Every Hour," "What a Friend We Have in Jesus," "Sweet Hour of Prayer," and "Jesus Is Tenderly Calling Thee Home."

A wooden cross was carved by the prisoners and Cpl. Herbert M. Romberger of Toledo, Ohio, made a pencil drawing of the Head of Christ. Returned prisoners said their spirits were greatly bolstered by these services.

When the men were repatriated, they brought the prison-camp cross with them, together with their hand-written hymnals and the treasured picture of Christ which Cpl. Romberger had drawn. — RNS



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For New Year's Eve†

by Norman L. Hersey*

MOST churches hold New Year's Eve services, either the Watch Night type of gathering or a regular worship service. These usually begin shortly before midnight. To bridge the gap of the evening as well as to emphasize the social significance of the season, why not have a New Year's Eve party before the service? Here is a suggested evening of fun.

Invitations are sent out to the whole parish mailing list. They are informal and are decorated with bells or similar New Year motifs. They might read as follows:

The Jackson Family is invited to a
NEW YEAR'S EVE PARTY
at the First Church Parish House
Thursday, December 31
at 8:30 o'clock

Come and greet old friends.
Come and meet new friends.

The party will be followed by our
regular Watch Night Service
in the church at 11:15.

Preparation

Decorate the Fellowship Hall with appropriate New Year designs—horns, calendars, hour glasses, balloons. (Put the young people to work on this.)

Arrange tables so that ten or twelve people can sit around each. Decorate each table individually to represent a month of the year. Use a centerpiece of a snowman for January, a cherry tree for February, a shamrock for March, Easter bunny for April, Maypole for May, bride for June, firecracker for July, sailboat for August, schoolhouse for September, autumn foliage for October, pilgrims for November, Christmas tree for December. If twelve tables are not enough for your expected group, set up more for the days of the week. You might have these decorated thus: Monday—wash tub, clothesline, etc., Tuesday—ironing board, Wednesday—baking dishes, doll stove, Thursday—market basket and groceries, Friday—pay envelopes, money, Saturday—golf clubs, picnic basket, Sunday—a miniature church. If these tables do not suffice (they will

handle about 200) you can set up others to resemble famous holidays of the year.

For each table you have set up, prepare ten (or twelve if you have used that many chairs) tags. These can be the regular string tag used for price tags. Get big ones. On each tag print "Happy New Year"! Leave space for the wearer's name and at the bottom print the name of the table: "January," or "Wednesday." Be sure not to have more tags than there are seats at any table. Mix these tags up and place them in a punch bowl on a stand near the entrance. Have a box of pencils beside the bowl.

On each table have a well-sharpened pencil and a large sized pad of plain paper.

Also on each have mimeographed sheets with the words to the songs you choose to use. You will see the necessity for this later.

Select a master of ceremonies and a song leader. Go over the program with them carefully. Appoint a committee of three to greet guests at the door.

Arrange for a few acts of entertainment. A solo or two perhaps, a skit, maybe an instrumental number or a magician act. Remember, you will have teen-agers and perhaps some younger children present, so keep their interest in mind.

Select a committee for refreshments. Punch, cookies or small sandwiches should be enough. Use paper cups and plates with New Year napkins.

Be sure you have a competent pianist for accompaniments. This is how the program proceeds:

The Program

After the guests have removed their wraps in the check room they are greeted by the reception committee at the door and requested to take a tag from the punch bowl and print their name on it. They are then told to tie the tag to their lapel or on a button on their dress, and instructed to walk up and down the aisles between the tables until they find the table that corresponds to the name on the tag. Here they take a seat and visit with their neighbors.

At 8:45 the master of ceremonies ap-

pears on the platform and welcomes the group etc. He announces that he program will begin with a community sing led by the Song Leader. The first song might be "The More We Get Together" or a similar number. Then the leader says that there will be a song recital entitled: "Songs of the Seasons." He states that the first number will be by the months making up spring (March, April, May). These tables might then sing something appropriate ("April Showers") from their song sheets. The recital continues with summer (June, July, August) presenting "In the Good Old Summertime." This is followed by autumn (September, October, November) singing "Harvest Moon." Winter (December, January, February) offer "Jingle Bells." The days of the weeks could follow, singing as a group "June in January." At the end of the recital each group might be requested to stand one at a time, and the winning group selected by the applause of the audience. The guests might then sing together "All Beautiful the March of Days" by Frances W. Wile.

This should bring the time schedule to about 9:10. At this point the master of ceremonies announces that the various groups will now be given an intelligence test. He asks each table to appoint one representative to come forward and receive the problem. When these representatives have come to the stage, he explains to the audience that he is going to give a secret word to these messengers. They are to return to their tables, and at a given signal, take the pad of paper and pencil and through means of drawings, but without using written words or speaking, get the idea across to their fellow table members. They may only answer yes or no to questions from their group until one of the members guesses the right word. Then he may tell them they are correct and the group is to yell "Happy New Year" to signal the M.C. that they have gotten the answer. A point is given to the table solving the problem first. This game is then repeated about five times with new representatives sent forward each time. Typical words to use are: "thought," "geography," "anger," and others of a more or less abstract nature. (This makes them harder to depict through pictures.) The table that has the most points is adjudged the winner and in a humorous ceremony, cardboard blue ribbons with the word "Superintelligent" are presented to each member. This event should be stopped about 9:40.

As a respite a short solo or act might be presented here.

After the solo, a contest is announced whereby each table will pre-

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†For a Watch-night Service to follow, see page 34.

sent a tableau or skit representing either the birthday of a famous man in their month or an historic event which took place in the month. The days of the week can portray titles of famous books, etc., or some other charade favorite. Five minutes are allotted to prepare the presentations. Then each table is given one minute on the stage to present the tableau. The table guessing correctly first, gets a point. If no one guesses in the minute, the presenting table loses a point. To the winners go cardboard awards reading "Good Guesser."

More entertainment might follow this, and about 10:20 punch and cookies could be served family style (pitcher, cups and plates on a tray) at each table.

Allow about twenty-five minutes for visiting, etc., during this period. When it is about twenty-minutes before church time, have the song leader call the group together again to sing Auld Lang Syne. Then close the party by asking all to stand and join hands around the tables while they sing one verse of "Blest Be the Tie That Binds." As this is ended, an invitation to leave the hall and proceed to the church is in order.

Group Discussion

(From page 10)

thus help to influence the attitudes and actions of all the other members.

The underlying philosophy of a democratic society is that every citizen has something of value to contribute to the common good. Group discussion is based upon this philosophy too, and consequently provides a means for each discusssant to contribute to the thinking of the group and to have a share in the group decision.

Group discussion presupposes a society in which freedom of speech and freedom of assembly are sanctioned. In fact, it could not long exist without these. It applies the philosophy of our democratic way of life to the concrete situation a group faces when confronted with a particular problem; and it offers a method, as well as a philosophy, of finding the solution and the corresponding course of action. Consequently, group discussions ought to be used much more extensively than they are in charting the course of our common life in politics, in education, and in religion.

Group Dynamics

Group dynamics differs from group discussion in at least two important aspects. Let us state them positively as follows:

Group dynamics utilizes expert opin-

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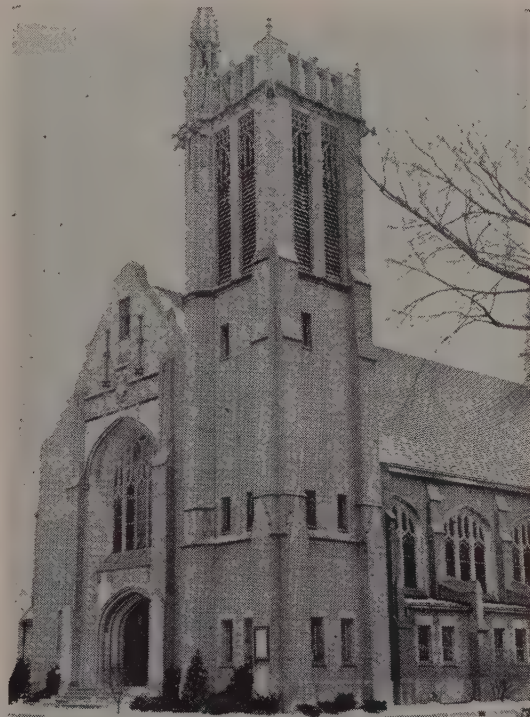
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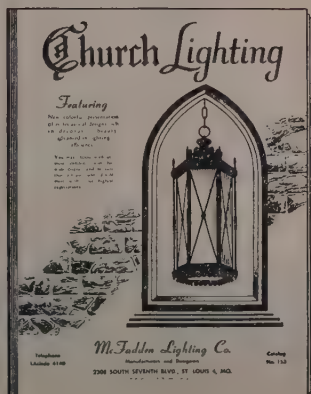
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ion to a greater degree than group discussion. A group discussion may be carried on by any group wishing to carry it on—educated or uneducated, prejudiced or unprejudiced, with a vague or a clearly defined purpose. Group dynamics, on the other hand, utilizes expert opinion. If the group doesn't have some vital information it needs, it obtains it. One of the members may be assigned or he may volunteer to obtain the information from any source available. He may do some research himself, or he may invite an expert from outside the group to come in person and present his information and recommendations.

Thus group dynamics adds strength to the group by making sure that accurate information serves as the basis of discussion and decision. The advice and findings of expert scientists, psychologists, sociologists, engineers, educators, scholars, etc., are all utilized. Group discussion might be compared to a family group at the dinner table, while group dynamics might be compared to a meeting of scientists in the laboratory.

Group dynamics does not designate individual leadership to the extent that group discussion does. As we said previously, a group discussion always has a designated leader—a teacher or chairman who is expected to guide and direct the thinking of the group more or less closely. But he is expected not to be too restrictive nor too permissive—just right for that particular group discussing that particular problem! His role corresponds rather closely to that of a teacher in an informal situation. He is expected to be familiar with both the subject matter or problem being discussed and with the capabilities and idiosyncrasies of the participants.

Group dynamics does not utilize leadership in this manner, since it is goal-directed and group-centered. True, a chairman may be designated to call a meeting to order, but that would be his primary function. After the meeting opened, the group itself would be homogenous enough—and autonomous enough—to decide upon the topic to be considered, upon the course of action to be undertaken, upon delegating responsibility to various members or outsiders, etc. In other words, such a group has the power and the ability to organize itself and execute its own work. It is non-directional in that it determines its own procedures. Examples of such groups are the United States Congress, a Congregational church, an adult church-school class, and a family of parents and children. In such groups the real power resides in the group membership, but various

persons are designated to serve as leaders in various capacities at different times. Each person would be a leader in his particular area and a follower in many others.

Group dynamics does not differ fundamentally from group discussion. Rather it is an extension of it developed to an advanced stage. It differs only slightly in emphasis and procedure. It utilizes mutual deliberation and mutual agreement the same as group discussion; but as the word "dynamics" implies, the strength and power for the deliberation and agreement comes from within the group itself, from the interaction of members with one another. The principle of group dynamics is not new, although the phrase may be and is. So is the movement. But power manifesting itself in group life goes back at least to early Christianity. Even a careful study of the account of Pentecost in Acts 2 can unveil the essential principles of group dynamics:

1. They were with one accord in one place—a group.
2. They were conscious of power—of group power by virtue of being together.
3. They were filled with the Holy Spirit—the Spirit came into their midst while they were together—not while they were alone.
4. There was clear communication among them—there was speaking and there was listening. The speakers spoke in the language of their listeners. Speaking in tongues meant that each person spoke so that others could understand him.
5. The group raised up its own leader to meet the occasion—none other than Peter. He preached the sermon. He was the spokesman who defended the group.
6. The group continued together and had all things in common.

These principles applied to a church-school class would mean:

1. Every class meeting with one accord in one place is a group.
2. Every class is a unit of power.
3. Members of the class should be filled with the Spirit.
4. Each member should speak so that others can easily understand him. There should be clear communication. This is what speaking in tongues should mean, namely speaking in the tongue (language) of the listener.
5. Each class—certainly each large adult class—should raise up its own leadership. This leadership should grow up from the group and speak in its behalf.
6. Every class should enjoy continuing together as a group; should continue in the apostle's doctrine and fellowship, in the breaking of bread and in prayers—and have all essentials in common.

Effective Participation Essential

Mutual deliberation depends to a large extent upon mutual interaction, and this in turn depends largely upon effective communication. There can scarcely be an effective exchange of ideas unless they are clearly expressed and articulately enunciated. When participating members cannot say what they mean, when they cannot find words to express their meaning, or when they have found the right words but do not speak them so that others can easily hear or understand them, then the mechanics of the democratic process bog down.

Certain skills are necessary to effective participation. The skills each participant should have could be listed as follows:

1. The skill to couch your ideas and feelings in words which convey your message and intentions to the listeners.
2. The skill to enunciate and pronounce these words properly.
3. The skill to speak them loudly enough to be easily heard by everyone present.
4. The skill to use examples and illustrations effectively.
5. The skill to listen attentively.
6. The skill to say the right thing at the right time in a helpful manner.

Coupled closely with the effective use of language and purposeful communication is the ability to think clearly and constructively. If a person cannot think clearly or if he does not know what he believes, then a knowledge of skill in language is of little avail in expressing himself, simply because he has no crystalized ideas or convictions to express. But language and thinking go hand-in-hand. An understanding of language tends to refine and sharpen one's thinking; and, conversely, one's sharpness in thinking tends eventually to express itself in clear language.

Following a vital discussion in a leadership training class consisting of ministers, church school superintendents, teachers of adult classes, and others, I handed out self-evaluation questionnaires. One question was, "Did you feel more completely accepted by the group each time you spoke?" All members answered in the affirmative except one. This indicates that there is some degree of positive correlation between the number of times a person contributes to the thinking of the group and his feeling of belonging to it. To really belong, he simply must participate in deliberations both by listening and by speaking. If he does not, his body may be present sitting on a chair; but his mind is either a non-entity, is wandering away, or is crowd-

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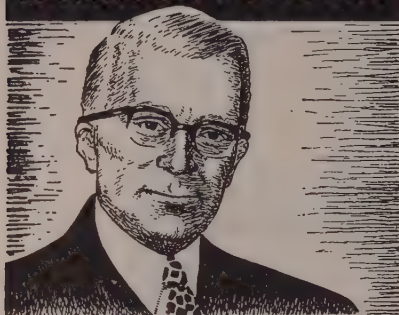
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"Had I God's leave, how I would alter things" shouts one of Brownings' unforgettable characters.

As Christmas looms up in the disturbingly near future, the feeling grows that God's blessing would surely be bestowed on a campaign to end the "exchange of presents" at this season. This unfortunate custom all but takes the joy out of our joyous Noel.

Could a way be found to engage in studied extravagance, mankind would experience a new surge of hope. To give without a chance of receiving a matching gift would mean a recovery of the heart of Christianity. Givers would go all out in a gift if they felt sure repayment in kind were impossible.

May we suggest one way to learn to keep Christmas Christian? Church folks often feel the urge to express appreciation to their ministers whose kindness cannot be adequately rewarded. Why not a single premium paid-up policy? It could be on the pastor's life or an educational contract for his child. And the recipient could not retaliate in any material fashion.

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ed out of the thinking process of the group.

A person naturally feels more homogeneous with any group in which his comments are accepted. If a person's comments are rejected because they are deemed invalid or irrelevant, the person himself is likely to feel rejected, and no doubt is. Be this as it may, participation in a group does tend to produce a feeling of security in it. And a feeling of mutual security is based upon mutual deliberation and agreement.

Knowing More About Less

(From page 9)

er" was the Gospel According to St. Luke.

The second sermon dealt with the "scaffolding" principle. We have all seen a building under construction which was boxed in with a lattice work of scaffolding. Sometimes it seems to the neophyte that the scaffolding must require almost as much planning and skill and material as the building itself. When we stand at a distance the scaffolding and the new construction blend together so that we can not easily determine which is the temporary framework and which is the permanent structure. This much we do know: both the temporary scaffolding and the permanent structure are necessary. This figure was employed to teach that not all passages of Scripture are of equal permanent value. The building under construction in the Bible may be pictured as the kingdom of God while the scaffolding is comprised of the human situations within which the divine-human encounters have occurred. Our task in Bible reading, then, is to determine what is scaffolding and what is permanent structure — what is the temporary human situation and what is the eternal divine truth.

The third sermon presented the principle of the paradox. Our people were reminded that throughout the Scriptures we discover that truth is revealed in seemingly contradictory statements. Examples are legion: "God is love" and "God is a consuming fire"; "My peace I give unto you" and "Do you think that I have come to give peace on earth? No, I tell you, but rather division." If we want to find the truth in the Bible, therefore, we must be slow to base our opinion upon a single statement or an isolated text. Accepting just one of two paradoxical statements has been the greatest single source of false religious teaching. Accepting only the proposition that God is love has led to the heresy of Christian Science while accepting only the proposition that God is to be feared

has led to equally unfortunate heresies of puritanical fundamentalism. Those who would find truth more fully face a sterner task: the task of dealing with truth in the form of paradox.

Every sermon during the year was based on Luke's Gospel. I did not begin at the beginning and proceed in plodding fashion to chapter twenty-four. Rather, I looked for the life-transforming ideas in the Gospel and endeavored to set them forth in ways which not only proclaimed the ideas but also introduced our congregation to Luke and his writings. I ought to say at this point that I experienced no difficulty in discovering enough suitable texts for a year's preaching. My problem lay in the opposite direction: I listed more than a hundred and twenty-five usable texts and titles. Holidays invariably increased the interest of our congregation for they tried to guess which passage would be chosen to interpret the special message. To give some variety, the Lenten sermons were semi-expository and semi-topical on "Events in History's Most Eventful Week." At the year's end I had not preached on any of the parables or the miracles — for the reason that there wasn't time.

Daily Readings

It ought to be noted that preaching on Luke comprised only a fraction of our parish experiment. Perhaps the heart of the matter found expression in suggested daily readings which were printed each Sunday in the worship folder. I selected the passages with considerable care and presented them according to a pattern which soon became familiar. I sought to select daily readings that would make sense within themselves while being neither too long nor too short; that would relate to the preaching immediately past or immediately ahead; and that would carry some sort of inner correlation within the week's selections. These were then listed so that the passage for Sunday would include the text for that day's sermon while the passage for Monday included the text for the next sermon. Other passages for the week attempted to furnish background for the preaching ahead. Some of the more important passages appeared several times during the year but by the close of our experiment the entire Gospel had been included in our lists of suggested daily readings.

We soon learned that our people genuinely appreciated these weekly guides for their private and family study. More than one family began to read the Bible together for the first time and it was not at all uncommon to be asked for the answer to some

question which a child had put to his father or mother about the selection for the day. On one occasion the list was omitted from the worship folder by an oversight and after the benediction, as we greeted our congregation, we ministers were fairly besieged by people asking, "What happened to the Bible readings?" After our parish secretary started counting she listed some twenty telephone calls during the following week which asked the same question. We made certain that the readings were never omitted again!

Our efforts in familiarizing our parish with Luke's Gospel did not stop with preaching and with personal reading. We happen to have several prayer cells which spend some time each week in the study of devotional literature and each of these prayer groups gave a portion of their time to Luke. During Lent we used the parables found only in Luke as the basis for our family night discussions. Several of the parish organizations devoted a meeting or so to special aspects of the Gospel.

What have we learned from this experiment which has proved helpful to us and which may prove helpful to other churches? First of all, we learned that our people like this approach. It has been a popular experiment! Much as the disciples once said to Jesus, "Lord, teach us to pray!" so present day churchmen are in earnest when they say, "Teach us to read!" Evidences of the popularity of the experiment are manifold: a steady increase in attendance at divine worship; a ready market for new copies of the Bible which we offered for sale; a marked interest made manifest in conversations during pastoral visits and organization meetings; words and notes of appreciation received throughout the year; and a general query at the end, "What book will we do next year?"

We also learned that as our people grew more familiar with Luke they voluntarily and irresistibly launched out into other parts of the Bible. The woman who "discovered" the authorship of Acts is a case in point. Parishioners had not read very far in Luke's record until they sought to compare what he said on a given subject or incident with what was said by Mark or Matthew or John. Many who realized Luke wrote Acts were stimulated to read that book to discover anew how he treated the history of the early church. Some began looking up Old Testament references and were soon reading in the Psalms and the Prophets. At one time I toyed with the idea of furnishing all of our members with a paper bound copy of Luke. Fortu-



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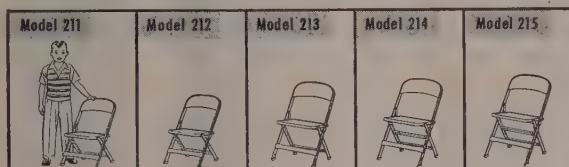
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nately, I sought the wisdom of one of our young laymen and he advised against the idea saying, "If you give us Luke that is all we'll read. Let us read Luke in the Bible and we'll likely go on and read something else." He was proved right.

Finally, we learned for ourselves that what the Reformers and the saints have claimed for the Book is true: it is life-giving. Over and over again we have discovered that those of our number who have given themselves to an intelligent, prayerful, daily reading of the Book have been given a closer walk with him who is the Lord of the Book and the Lord of life. Many of us have found richer meaning in the familiar hymn:

Break Thou the Bread of Life, dear Lord to me
As Thou didst break the loaves beside the sea.
Beyond the sacred page, I seek Thee, Lord,
My spirit pants for Thee, O living Word.

AN EX-COMMUNIST SPEAKS

I taught my little boy there was no God, no heaven or hell, no such thing as truth or right, that most men outside my own party were cruel and selfish. I poisoned my boy's mind until he became a vicious little thief and liar. Now I am busy trying to extract the poison. I'm glad to say, too, that all the old barriers between my wife and me now have been broken down; . . . in my life there is real peace of mind and a joy before unknown.

I used to think my own life was too difficult for any power to alter. I was saturated with suspicion, strife, and selfishness; but, thank God, through Christ, these vices have been cast out. I want now to spend the rest of my days in loving and unselfish service to Him on behalf of my fellows.

I am not saying that I have ceased to feel the pressure of economic and social problems that are, deep down and fundamentally, an expression of spiritual poverty; but when you turn a man's heart to Christ, you go a long way toward settling all his problems. You make a new man of him and put love and honesty and fair dealing in his life. For instance, it is no use clearing out slums, putting people into new houses, until you clear out from their minds the atmosphere of the slums. . . .

I believe that the answer to all the social and economic problems in the world is to be found in Christ. I have pledged my allegiance to Him. My brothers, I ask you to do the same.—Frank Jennings in *The Gospel on Skid Row*; Fleming H. Revell Company.

AN ADVENTURE IN PUBLICITY

Ten Men and the Gospel

by Richard Ehlers*

THE ten men referred to in the heading are all members of the West Milton, Ohio, Congregational-Christian Church. Among themselves they have agreed to contribute above their regular church contribution, from one to five dollars each, monthly, to a fund. The purpose of this fund is to provide the wherewithal to carry on an advertising campaign designed to spread the words of Jesus, broadcast over our community.

In our case the medium used is our local weekly newspaper, the West Milton Record. Organized for over five years, we call our group the Advertising Club. The amount provided monthly by the joint contribution of ten men is about thirty dollars. We buy space at regular rates according to the need. We want the Lord's business to have much publicity, and we feel Christians are not keeping pace with the mediums provided, especially on the local level. So we keep Jesus' words constantly before the whole public. Because of this we believe we accomplish several very important results.

Our pastor, Alex Dandar, is our sales manager. Each member of our church is a salesman or saleswoman. All are in the field selling Christianity. Like all good selling organizations, we have our supporting promotion to help our salesmen gain acceptance of our product. Our product is the words contained in the Bible. These words are what we want people to become familiar with, and to absorb. Our Advertising Club supplements the sermons of the preacher and the efforts of his members by doing just that. We publish in a display ad space each week, in as bold a print as possible consistent with the size of the ad, the actual words of Jesus as they are written in the Bible. The boldness of the print has much to do with the impression made on the people reading. We pick out verses referring to the way of salvation and mix these occasionally with the principles or rules of the Christian life

laid down by Jesus. Both are important.

The first result we believe we accomplish by our program is that we reach many people with the Gospel words who seldom go to church or open a Bible. If, in the past, they have been church-goers and have drifted away, we believe that it puts them in mind of their need. If they never have gone to church and never read the Bible, we believe it has a tendency to convict them of their irresponsibility.

Another result we believe we obtain is, that the faith of Christians is strengthened by seeing portions of the Gospel in bold print each week.

Then we believe it to be a consolation to old people and to shut-ins, who, when they view the scripture in print, know that someone is carrying on.

We believe too, that the program helps to increase attendance at Sunday school and church. In our case, while we do not claim credit for all the increase, still our Sunday school attendance a number of years ago when we first began to advertise, averaged under 100, whereas now it averages over 150. Church attendance likewise has increased accordingly.

But we believe the main result which can be achieved, if many of our churches would see the light and do likewise, is, that the world can be brought out of its confusion if everyone would simply read the words of Jesus. These words do have a sobering effect upon all decisions, great and small. Universally read and absorbed they would bring order out of chaos. What a transformation in the world's thinking could be achieved if Jesus' words were read everywhere, absorbed, and if not completely at first, eventually understood.

To accomplish this result, Christian men and women must organize as have these ten men, and use all the public mediums, on a local level, carrying out Jesus' great commission to go into all the world and teach the Gospel. The cost is small to each person, but the results are manifold.

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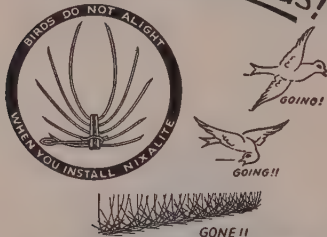
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Service for New Year's Eve

by *W. A. Kuntzleman**

(This service is planned as a religious climax to an evening of fellowship on New Year's Eve. To conclude with the midnight hour the service of worship should start at 11:15 p.m.)

Invocation

Lord God, we praise Thy mighty hand
By which supported, still we stand;
The opening year Thy mercy shows;
Yea mercy crowns it to its close.

By day, by night, at home, abroad,
Still we are guarded by Thee, O God;
By Thine incessant bounty fed
By Thine unerring counsel led.

With grateful hearts the past we own;
The future, yet to us unknown,
We to Thy loving care commit
And trustful bow before Thy feet.
(Paraphrase of Hymn—Great God,
We Sing That Mighty Hand)

I

Adoration of God

HYMN—"Thee We Adore, Eternal Lord."

PSALM 8 or 19—Responsively read.

PRAYER—

Adoration and praise be unto Thee, O Lord, for Thou art our Father. We adore and praise Thee, for Thy mercy, love, grace, power and gentle forgiveness which enables us to call upon Thee as beloved children.

We lift our thoughts to Thee adoringly, confident that Thou art Father to all kindreds and peoples and tongues. Thine ears are ever attentive to the cries of little children. Thou hast dispensed Thy mercy to the rich and the poor without partiality. To Thee the weary and heavy laden, the troubled and sorrowing, have looked for rest and comfort and have not been turned empty away.

To Thee the prodigal in the far country has returned to be welcomed with an unexpected Father's open arms.

The sick and dying have lain their heads upon pillows of Thy heavenly promises.

O, Father, unto Thee the penitent have turned and Thou hast forgiven their sins and opened the gates of Paradise.

The widow and orphan, the afflicted and lonely, have found in Thee a companion and champion.

Kings and presidents, statesmen, soldiers, sailors, marines, airmen and we, thine unworthy servants, have been drawn under the shadow of Thy shelter.

*Minister, Saint John's Evangelical Lutheran Church, Bath, Pennsylvania.

tering care, to this, the ending of another year Thou hast graciously brought us and now we raise our hearts in adoration as our thoughts are lost in wonder, love and praise. Amen.

II

Thanksgiving for Blessings

HYMN—"Now Thank We All Our God."

PSALM 96—Read responsively.

PRAYER—

We remember with heartfelt gratitude, O God, that Thy mercies have been new unto us every morning and Thy faithfulness has been reassuring every night. Thou didst send Thy rain upon the just and unjust. The shining sun warmed alike the homes, farms and factories of the good and the evil. Thou didst cause the seasons to come in their appointed time enabling us to enjoy food, clothing, and the necessities of life in abundance. Thou didst open Thine hand and satisfy the desire of every living thing.

Because of Thy mercy our days have been blessed by peace of mind and realth of body, true friendships, good neighbors, devoted teachers and faithful rulers.

Even when and where there have been tears and disappointments Thou hast given grace to endure and strength to overcome.

When we have been wilful and wayward, Thou hast corrected us and renewed us in love. What ever patience or steadfastness we have shown, we owe to the blessed help of Thy Spirit. For blessings unnumbered and unremembered, we pour out our heart's devotion to Thee, the giver of every good and perfect gift. Amen.

III

Confession of Our Sins

SOLO—"If I Have Wounded Any Soul Today." Gospel hymn—"An Evening Prayer."

or

HYMN—"O Thou That Hearest When Sinners Cry."

PSALM 51—Read responsively or in unison.

PRAYER—

We bow before Thee in humble contrition imploring Thy forgiveness for our many transgressions. Have mercy upon us according to Thy loving kindness and blot out all our transgressions. Where we have walked in the road of pride, of envy, of hatred, or revenge,

have mercy upon us, O Lord.

Have we promised and failed to keep? Have we hesitated at the crossroad of decision? Have we fallen behind and turned our backs upon Thee? Forgive us, O Lord.

Have we given ourselves to the world? Have we carried on trades unjustly and profited by sin? Have we been the slaves of vanity? Have we lived only for ourselves? Have we failed to care? Have we in any way despised Thy Church, the Word and Sacraments? Have we neglected the Scripture? Have we defaced the image of God in ourselves and others? Forgive us in Thy great love.

Gracious Father, whatever our shortcomings, whether in thought, word or deed, whether by actual commission or omission, we humble ourselves under Thy mighty hand and entreat Thy forgiveness.

Cleanse Thou our hearts from stain and our memories from bitterness for Thou and Thou alone canst create in us new hearts and renew in us a right spirit. We plead this all for the sake of our suffering and victorious Savior, Christ the Lord. Amen.

IV

Petitions for Peace for Our World
HYMN—"God the All-Merciful."

PSALM 122—Read in unison.

PRAYER—

O Thou most gracious God Who dost draw all men unto Thyself with bands of love, ordain peace for us:

Peace in our own hearts. Our hearts fail us because we neglect to look after the things that belong to our peace. Forgive us for failing to set our minds and our hearts upon Thee, Thy love, Thy ways, and thus forfeiting our right to peace in our own hearts. Grant us that peace which is from above, the peace that passeth our understanding.

Give us peace among the nations. Scatter the nations that delight in war; break the rod of the oppressor. Bring to naught those who stir up enmity and strife, that delight in cruelty and oppression. May those who are chief in authority be chief also in virtue, wisdom and in compassionate understanding of their place of leadership before man and God. Grant them those gifts of Thy Spirit which will cause them to fear and honor Thy name and have respect unto Thy universal law of love towards all mankind.

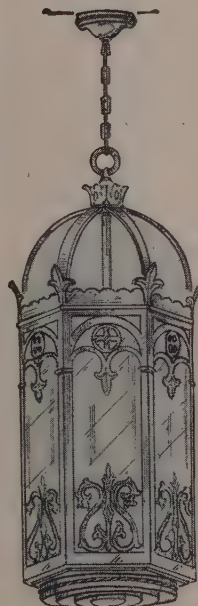
Remember Thy church from one end of the earth to the other. Preserve it in peace, protect it from dangers without, from strife within, that amidst the confusions and distractions of this day, men may everywhere be freed from superstition, ignorance and unbelief, and brought into a living relationship with

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Christ, whom to know is perfect peace. Hasten the day when all people may with thankful devotion praise Him who saves from peril and sword, and sing in chorus from ocean to ocean, "Peace to all nations and praise to our Lord." Amen.

V

Intercession for the Suffering Multitude
HYMN—"From Greenlands Icy Mountains."

PSALM 90—Read responsively.

PRAYER—

O, Thou, who didst look with compassion upon the multitude and lay Thy hand of healing tenderly upon the distressed, be near unto all who fear the cold of winter, wondering what other ill the New Year will bring. Especially do we plead for those who suffer because wars have destroyed their homes, their loved ones, their livelihood and their faith. Have mercy upon those especially who are bereft of friends, families and loved ones.

Be with the impoverished peoples of the world. Keep them from cynicism and despair. Protect them from godless oppression and every form of tyranny. Kindle a prophetic flame among the Christians in all places where evil forces thwart their efforts—limit their freedom, and despoil their heritage.

Stir up the well springs of generosity within us that we who have been blessed so richly in so many ways may find no rest or peace until we have opened wide our hearts and our hands to help relieve the sufferings of the multitude who are without the ordinary necessities of life. These things we pray through the compassionate Christ. Amen.

VI

Dedication of Self

HYMN—"Living for Jesus, a Life That Is True."

APOSTLES' CREED—In unison.

PRAYER—Words of Hymn, "Another Year Is Dawning." Congregation reads it while organist plays soft accompaniment.

Another year is dawning.
Dear Father, let it be
In working or in waiting
Another year with Thee;
Another year of leaning
Upon Thy loving breast,
Another year of trusting
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace,
Another year of gladness
In the shining of Thy face;
Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of service,
Of witness for Thy love,
Another year of training

HONORS FOR CHURCH AND MINISTER

Double honors came recently to the First Presbyterian Church, Crestview, Florida. Its pastor was named "Minister of the Year" for Florida by the magazine *Progressive Farmers* and Emory University of Atlanta. The church was awarded the \$500 prize donated by the Sears, Roebuck Foundation for the "Rural Church of the Year" by the Town and Country Church Development Program sponsored by Emory University.

The minister, James Milton McKnight, came to the Crestview Church in 1946 from Deland Florida. At that time the membership of the church was sixty. It is now over two hundred and sixty. During the last seven years, a three-story recreational building has been constructed and is paid for. A youth center has been organized where hundreds of teen-agers gather every Friday evening. They are shown religious films, play games and are served refreshments.

The lots adjoining the church have been purchased and the interior of the sanctuary remodeled.

The Town and Country Church Development Program is sponsored by Emory University, Georgia, in co-operation with Sears, Roebuck Foundation. The purpose of the program is to encourage more adequate church programs; to stimulate participation in better community development activities, and to foster the world-wide mission of the church. Churches of any denomination in communities up to 5,000 population in the following states are eligible: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia.

Awards consist of sixty-six cash contributions totaling \$12,200. A Rural Church of the Year is named for each

For the holier work above;
Another year is dawning,
Dear Father, let it be
On earth, or else in heaven,
Another year for Thee. Amen.

Benediction

CONFIDING IN CHURCH MEMBERS PERILOUS

Hot Springs, Arkansas—Wives of Arkansas Baptist ministers agreed at their fourth annual conference here that confiding in church members can be one of the greatest "perils" of managing a parsonage in a small community.

Some of the sixty-two others attending the meeting suggested that conver-



James Milton McKnight (left) and Dr. James M. Carr of the Town and Country Church Department, Emory University, Atlanta, Georgia, looking at the prize-winning scrapbook.

state and an award of \$500 is given. Four churches in each state are awarded recognition merits and \$100 each. Of the thirteen state "Rural Church of the Year" one is chosen as "The Rural Church of the Year in the South." This church receives an additional \$500 as an award.

Evaluation of the reports with a view to making the awards is done by a committee of prominent Southern clergy, educators and businessmen.

sational slips by wives had caused more than one Baptist minister to change churches.

Panel discussions on the various problems of ministers' wives were sometimes hilarious, often sad. Subjects discussed ranged from the advisability of offering their husbands constructive criticism to whether "thank you" notes should be written for all gifts from the congregation.

On the subject of criticizing a husband's sermon, one wife earnestly counseled her colleagues to always wait until Wednesday because "it takes that long for them to simmer down."—RNS

Does YOUR Institution Need Funds?

IT is unfortunately true that too many institutions and agencies of the church such as colleges, hospitals, orphanages, homes for the aged and infirm, settlement houses, camps, seminaries, and national mission bands, usually are the last to be considered when funds are being apportioned.

THIS is due largely to the understandable tendency of church members to think —“parochially” about church financing. As a rule they readily recognize their responsibility to support the church of which they are members, but they are less aware that they also have a responsibility to support the various institutions of their church.

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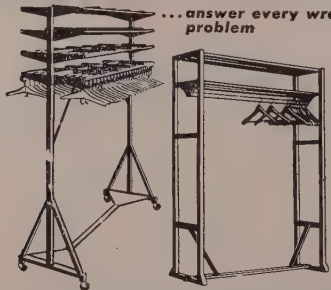
Many churches have three sets of calendars: one for the pastor, one for church office and a third set for the church bulletin board.

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Counseling in Marital Relationships

by Alfred S. Nickless*

SEX can either be creative or chaotic. With many people in their married life it is embittering, frustrating, irritating, disillusioning, and disappointing. Some of the reasons for this, which have made themselves apparent to me in my counselings have been because these troubled souls have not been wisely prepared in boyhood or girlhood, or they have been wrongly conditioned about sex in their earliest days, by parents, or teachers, or it may even be by ministers. Or perhaps they have not been prepared or conditioned at all, but have just blindly stumbled along. Then, how many young people during their engagement period or early married life have never even discussed the subject or talked things over about this most sacred relationship from the standpoint of the psychological, physiological, biological or the spiritual. This is often due to a false sense of modesty or else sheer ignorance on this subject. Still others unfortunately have obtained gutter ideas about the same.

Is it not time that sex be lifted to the highest levels in connection with that which is holy, which is its rightful and legitimate domain? Seen in this relationship, it will be considered not as something apart, but as that which is related to all of life. Sex, to be intelligently understood, appreciated, and enjoyed, must be seen to have a spiritual, as well as a biological, physiological, and psychological basis. It is a function which belongs to the whole of personality. In my counseling on sex, I endeavor to point out that there is all the meaning in the world in those significant and spiritually suggestive Biblical words, "Of twain they shall be of one flesh," for words such as these embody much more than that which has to do with the physical union. Derrick Sherwin Bailey in his splendid book, *The Mystery of Love and Marriage*, amplifies this thought in a remarkable way. How many there are in their married life, who are frustrated, inhibited, even embittered, and made cynical, yes have even built for themselves escape mechanisms in extra-marital relationships, because they

have never realized the enriching potentialities that are embodied in the truth of the above Biblical words. As one who talked with me about her own marital maladjustments said, "Of course, I see sex as nothing more nor less than the satisfaction of the biological urge." This sacred function is here, God-given, and God-ordained, for something more than the satisfaction of the biological urge, or even the procreative. Between husband and wife, when love at its highest plays its real part, it has to do as Seward Hiltner suggests with release, social and emotional growth, enjoyment in the richest and most satisfying sense, and above all, spiritual completion. Sex can be, can it not, a ministering servant, when there is, on the part of husband for wife, and wife for husband, the spirit of respect and reverence for the essential dignity of each other's personality.

Not long ago it was my pleasure to sit at the feet of the renowned Depth Psychologist Dr. Fritz Kunkel in three unforgettable lectures which I heard him give under the auspices of the University of Chicago. In one of these lectures he made it clear that all across the centuries man has made woman his slave, and, in the subtlest ways, in many respects, she is still his slave. This we are led to believe, through our observations, is especially true in the sphere of the marital relationships. Redemption and freedom from such a concept is only possible when there is utmost respect and reverence on the part of each for the sacredness of each other's personality, coupled with a recognition of the equality of each in the sight of God as well as themselves. When this is so there is bound to be the utmost patience, consideration, gentlemanliness, and tenderness on the part of husband for wife in preparation for this relationship.

If it is true that all of marriage should be founded on the mutualities, rather than on dominance of the male and subservience on the part of the female, this should be held to be true in the area of the marital relationship, too, just as in any other area of married life. I do not hesitate to suggest that this means that there should be

*Lecturer in Pastoral Theology and Counseling, McCormick Theological Seminary, Chicago, Illinois.

mutual affection between husband and wife, which is revealed in something more than the physical embrace, or that which is so often thought of as mutual affection. It is that which is revealed in what goes on through the day, just as much as that which takes place after the day comes to its close. It has to do with attitudes, dispositions, and atmosphere. There is everything meaningful in the endearments, even the little tendernesses, the honeyed words, yes, the glances which are exchanged between husband and wife, long before they go to bed at night. As a young wife remarked to me because of the unhappy conditions in her home, "How can I respond to my husband at night when he acts like a devil towards me through the day?" Still another expressed herself thus, "My husband is so inconsiderate through the day, and so demanding at night, thinking only of his own physically sensual satisfaction, that I have come to loathe, despise, and hate the whole idea of sex." In her very presence he admitted that this was so.

Too many husbands fail to realize how delicately sensitive their wives are. They would be less selfish and thoughtless if they did, and married life would be much more satisfying and harmonious. It is not difficult to realize and imagine that, if there is mutual affection between both, there will be much more mutual satisfaction in the sex area. What confessions are made to ministers, psychologists, counselors, medical doctors, and psychiatrists here! How many times has the confession been made to me, even by the youngest married couples, about the lack of satisfaction in the marital area. I have heard or read somewhere, that in this area, a man is governed by his emotions and impulses, while a woman is governed by her mind. She has to think through the whole thing, and may I say in all reverence be wholeheartedly prepared for the event. I have yet to hear or see this refuted. Is it not this lack of satisfaction in this sacred relationship between husband and wife, more frequently in connection with the wife, which produces so much of the friction, and disillusionment, aye, even the emotional and mental upsets later? As one young neurologist, on the eve of his marriage, expressed it to me, "If young people on the verge of marriage would give heed to what you have said here, Dr. Nickless, it will do more to save them from neuroses and psychoses in later life than anything I know"; hence the necessity of speaking plainly and intelligently about this all important matter. In my counselings I go further and speak about the matter of birth control.

Never do I talk about this in any authoritative way and never do I endorse any particular method. This I leave to the medical doctor. My only reason for speaking about it at all, is for the proper protection of the bride and the intelligent and sensible spacing of the children. For I believe in the wisdom of children being born according to quality rather than quantity.

When counseling in the above area, I always endeavor to close with this word: that in the realm of the sexual, there is that which is much more than the physical bond, and that is the spiritual. For the physical does have a way of tapering off as we grow older, but the spiritual is that which should grow deeper and deeper, becoming more enrichingly wonderful as the years pass. The poet Browning expresses it thus: "Grow old along with me, the best is yet to be, the last of life for which the first was made."

PSALM OF A FAITHFUL FRIEND

Blessed is he with a faithful friend,
Who loveth God far more.
Who looketh on human friendship
As the gracious gift of God,
With the joy of working together
For God's high purpose.

Beyond the present, imperfect self,
He seeth God's dream for the life of
his friend;
At the very first sign of infection
In his friend's soul
He will lovingly use the surgeon's
knife;
His greatest grief is not for himself,
But concern lest his friend be giving
him
What belongeth to God alone.

Blessed is he with a faithful friend,
Who loveth God far more.

—Belle Chapman Morrill

THE TEST

How dost thou love thy friend?
With metered check on his return
To thy concern?

With fervid eagerness to own
His love alone?

Or dost thou, like the seraphim,
Love God in him?

—Belle Chapman Morrill

* * *

Many people accept the moral teaching of the Bible but reject the spiritual.

* * *

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Priming the Preacher's Pump

by David A. MacLennan*

CHRISTMAS means crowds, children, carols, candy, kindness, for most of us in the western hemisphere. For Christians it should mean Christ. Preachers may help to rescue Christmas from the secularization which has all but smothered it beneath the tinsel which sentimentalists and salesmen heap upon it. Not that we would forego the sentiment which "gentles" our spirits; keeping Christmas in the heart as children do prepares us for him who "came a tiny baby thing" to confound the wisdom that is not wise. Nevertheless while pedantic theological dissertations on the Incarnation are out of place in this season, our messages must transmit the central truth the festival celebrates: God "has visited and redeemed his people" (Luke 1:68), therefore do we rejoice. Does any one need to be convinced that this is an imperative emphasis? Pressures of our crowd culture tend to push the divine significance of Christ's birth almost out of sight. Not a few genial and philanthropic pagans are surprised, even discomfited by this fact. They respond as did the woman in the story of the community Christmas concert. You recall that this public-spirited and "emancipated" modern requested a minister to suggest suitable carols for the occasion. When she scanned his selection she exclaimed in dismay, "But they're all so distressingly theological!" To which the only true answer is, "that's the way it is." Consider a few New Testament references. "In these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world." (Hebrews 1:1b) "And his name shall be called Emmanuel, which means God with us." (Matthew 1:23b). "And he will reign . . . and of his kingdom there will be no end." (Luke 1:33). "The Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father . . . and from his fullness have we all received grace upon grace." (John 1:14, 16) Christmas untheological? We might as well ask that life should be unbiological! Let one sermon this Christmastide proclaim the deep truth of God's unique self-disclosure and self-giving in the Child "laid on the doorstep of the world."

Does this mean that the Christmas story may not inspire a Christmas story-sermon? On the contrary; a story may find a soul a more profound discourse would fail to reach. Let one parson-turned-professor confess that without at least a hearing of Dickens' *A Christmas Carol* and that Hollywood recording, *The Littlest Angel*, Christmas would seem incomplete! Here followeth one preacher's true "story sermon" given on a Christmas Sunday night. With changes in names and locations it is a true story.

HOME FOR CHRISTMAS

Janet Peebles was a fugitive and she didn't need to be. How could we reach her with the news that would make all the difference? There was just a chance, her mother's letter said, that Janet would drop in at church on Sunday night. When she realized that her crime had been discovered, she ran away from the disgrace she was sure would wreck her family and ruin her reputation beyond repair. Someone had seen her board a train for —, four hundred miles distant from her home town. She could lose herself in a strange city. No one would know her, and the only person she knew was the minister of one of the city churches. Nine years had passed since he had been her pastor, and she had grown up since then. I was that minister, and her mother felt sure that she would come to hear me without ever disclosing her identity.

It was a pitiful letter Mrs. Peebles had written. Her Scottish pride had to be trampled underfoot, and a bed of nettles would have been easier to tread. Janet had stolen money belonging to the firm of which she had been a trusted accountant. Several hundred dollars had been taken during a period of two years, and successfully concealed until a company auditor uncovered clues that Janet knew would lead him straight to the damaging truth. Why had she done it? She knew so much better, said her mother, but she was evidently tired of scrimping along on a salary inadequate for the kind of clothes and good times a normal young woman wanted. Better paid jobs were not easy to come by in the years preceding the war. As she entered the middle and later twenties, how could



DAVID A. McLENNAN

she ever get a good man if she didn't dress glamorously and was not seen in the right places? Of course, she meant to put the "borrowed" funds back, but her defalcation was discovered too soon. Of all times to be found out as a common thief! Two weeks before Christmas and her gift to her dear ones a prison sentence and intolerable shame.

"Janet's a good girl at heart. I'm not excusing her," the mother wrote. "No doubt we've all been at fault in not understanding her better and in not helping her more. But all that matters now is saving Janet from herself. I know she's sure it's hopeless now, that if she comes back she'll be arrested and tried and sentenced, and she'd rather die than face that. But the wonderful thing is that she won't be. We've all forgiven her, and we love her more than ever. Her employer is willing to take her back and let her pay back the money she took. He's even said he'll raise her wages, for he says he should have done it anyway. And that Janet's been one of his most valued workers. But how can we get word to her that we all love her and really forgive her, and will stand by her and that it's not hopeless at all? I thought of putting a notice in the personal column of the papers, but she wouldn't see it. She's likely in — now, and when next Sunday comes I have the strongest feeling she'll go to your church. You meant a lot to her when she was a girl in the church here and when Sunday night comes she'll be lonely and afraid, and I think she'll slip in to your service. Anyway, I am coming up myself, and I'll be at church and watch for her. Perhaps in your sermon or prayer you could say

something that she'll take as a word to herself."

Was Janet's mother clairvoyant? Could this be a woman's intuition? The skeptic in me doubted it. But there was a slight possibility that Janet would come. She had always liked to attend church at the evening service. Guilt feelings, desperate insecurity, and loneliness would drive this child of Christian parents to God's house when others would seek relief in a movie or tavern. If she came, what could I say that would be indeed "a word to herself"?

How I worked on that service and sermon! Always a preacher tries to speak to individuals in their actual needs. Now I had an object more definitely personal than I had dreamed. Yet what I said must not be too personal, too transparent in its intention. Suspicion must not be stimulated. On the Sunday before Christmas it was not strange that I had chosen and announced the subject, "Home for Christmas." City congregations have many persons who come from small towns and other places; they would want to spend Christmas in the old home. Starting with this normal desire, I would try to link it with the Gospel invitation to return to him who came at Christmas that all men might be at home. Janet's plight sharpened the focus. I had a target for Sunday night, God helping me, I would not miss.

It was not so strange that I should have chosen that particular theme in the season. Preachers are wisely chary of ascribing providential direction to a choice of subject. Yet in the light of what happened during and after the service I am compelled to believe I was guided even when I knew it not.

As I left the vestry for the processional to the chancel I prayed that the Lord himself would speak through me with unwonted power, "for Jesus' sake," yes, that first and last, but for Janet's sake too.

Christmas hymns and carols thrilled with new meaning, at least for the preacher. *Adeste Fideles'* glorious strains brought the question: would Janet hear the Lord himself inviting her—"O come ye to Bethlehem"? Would Phillips Brooks' familiar words impel her tortured heart to pray

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us today.

In the pastoral prayers, the preacher entreated the gracious and loving God to assure each troubled soul that in the divine love there is forgiveness and peace and power for a new beginning.

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They worshipped in a STALL!

There were no pews

—except for a cattle stall.

No organ—but for the coo of doves.

There was no pulpit—only
a rough-hewn crib.

No minister—but
a new-born babe.

No silks or furs arrayed
this humble "flock."

They had come as they were
to the Bethlehem stall

with hearts that sought for God.

And, when they found Him there,
they knelt and worshipped Him.

As for the sermon it broke all homiletical rules and if any exegetical principles stood in the way they were by-passed too. Our Lord's parable of the prodigal son was linked with the nativity pictures of star-led pilgrims kneeling by the Baby "laid on the doorstep of the world." A forgotten saint's beatitude recurred as a kind of motif: "Blessed are the homesick for they shall come at last to their Father's house." I told again the story Ralph Connor included in his novel, *The Sky Pilot*, of how the prodigal whose life ebbed toward its close found immeasurable comfort in hearing read the last letter received from his mother back in the old country: "And oh Davie, lad, if ever your heart turns home again, remember that the doors' aye open and it's joy you'll bring with you to us all." God in Christ was saying that to every wanderer and exile who thinks longingly of home, hoping that we may think of him the home of us all, and return at Christmas where all are welcome. The good news had to get through. Janet must receive the word of God she desperately needed to help her face not only the worst but the best. She could be home for Christmas! Love bade her welcome.

Was Janet there? Yes. Her mother's guess was correct. I saw neither Janet nor her mother. Afterwards an usher spoke of a touching little reunion between a gray-haired lady and a young woman. "Mother and daughter they must have been," he said. "After the others had gone those two just stood there in the vestibule and held each other. I think they were crying a little—for joy I guess. Funny what things go on in church, isn't it?" A few days later a letter came, its envelope bearing the postmark I eagerly looked to see. It confirmed the usher's report. Mrs. Peebles had waited near the door after the service. When Janet came out the meeting took place we three had conspired to make. We three? Do you doubt that there was Another who had the largest part in it? Janet was Home for Christmas. The New Year was going to be really new. Love never faileth because God is love. Love's resourcefulness uses even "funny things in church" to fulfill his design.

To an open house in the evening
Home shall all men come,
To an older place than Eden
And a taller town than Rome.
To the end of the way of the wander-
ing star,
To the things that cannot be and that
are,
To the place, where God was homeless
And all men are at home.

TEXTS AND THEMES

What about a sermon on "Christmas Journeys"? Five are mentioned in the two Gospels which alone record the nativity. Look at Luke 1:39-56; Luke 2:4, 5; Luke 2:16; Matthew 2:1, 11, 14; Matthew 21:37.

1. Let the first represent a *Journey to an Understanding Friend*.

2. The second is the journey to Bethlehem. To make this trek is to travel the *Path of Preparation*.

3. To travel with the shepherds is to travel expectantly the *Trail of Expectation*.

Not where the wheeling system daken,
And our benumbed conceiving soars,—
The drift of pinions, would we
hearken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places;
Turn but a stone,—and start a wing!
'Tis ye, 'tis your estranged faces
That miss the many-splendoured thing.

4. The journey of the Magi may speak of the *Way of Worship*. To kneel in adoring awe before the Infinite in a little naked mite is to join the wisest Christmas pilgrims.

Reflections on the journey after the first Christmas "by night into Egypt" may be reserved for a Sunday after Christmas Day. This dramatizes the grim fact that this is the kind of a world in which the innocent, and God himself, may be a displaced person, an exile, a refugee. Also that God's providence "moves in a mysterious way his wonders to perform."

5. This is the greatest of all journeys—that made by God himself! So God loved the world, that he journeyed into time, into human life, choosing the weak things of the world to confound the mighty. They "shall call his name Emmanuel," said the prophet; God with us, God in a human personality. This is the divine invasion; here is how our inhumanity may be redeemed, our humanity transfigured.

Sang a contemporary — James Allen
Kestle—
Somehow God weaves the strangest
thing

Into a pattern fair;
He took an angel song, a star,
A Hebrew peasant pair,
Some shepherds on Judean hills
And unknown Wise Men three,
A stable cold and dark and damp
A manger 'neath an inn—
And now
A weary world kneels hopefully
Before the Babe of Bethlehem.

6. There may be a sermon for you in the thought of *The Christmas Dynasty*. You might lift out of its context (Paul's exposition of predestination) words in Romans 8:29—"that he might be the firstborn among many brethren" (Turn to page 44)

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Virgil Raines	Guard	Tennessee Tech	Baptist
Larry Morris	Center	Georgia Tech	Methodist
Larry Stone	Guard	Vanderbilt	Methodist
Fred Sington, Jr.	Tackle	Alabama	Disciple
D. C. Andrews	End	Hardin-Simmons	Baptist
Duanne Nutt	QB	SMU	Methodist
Ted Schwanger*	HB	Tennessee	Methodist
Jerry Coody*	HB	Baylor	Baptist
John Hunsinger	FB	Georgia Tech	Methodist

UNIT NUMBER TWO

Name	Position	School	Denomination
Ken Eddleston	End	Tennessee Tech	Baptist
Bill Stogner	Tackle	Tennessee Tech	Baptist
Vernon Hallbeck	Guard	Texas Christian	Baptist
Charlie Lindsay	Center	Sewanee	Ch. of Christ
Bobby Jackson	Guard	Sewanee	Ch. of Christ
Art Hunter	Tackle	Notre Dame	Catholic
Don Penza	End	Notre Dame	Catholic
John Lattner	QB	Notre Dame	Catholic
Dave Burnham*	HB	Wheaton	Presbyterian
Kyle Cruze*	HB	Tennessee	Methodist
Cecil Ingram	FB	Alabama	Baptist

COACHES: Warren Woodson, University of Arizona, Baptist; Frank Leahy, Notre Dame, Catholic; P. V. "Putty" Overall, Tennessee Tech, Methodist.

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Tackles: None available.

Guard: Bobby Newton, Tullahoma, Tennessee.

Center: Moody Connor, Plainview, Texas.

Quarterback: Kenneth Ford, Breckenridge, Texas.

Halfbacks: Bobby Morrow, San Benito, Texas; Edward Henley, Manchester, Tennessee; Farrell Fisher, Cleveland, Tennessee; Herbert Ross, III, Tullahoma, Tennessee.

Fullback: W. L. Allen, Tullahoma, Tennessee.

COACH: Paul Petty, San Benito, Texas High School.

PROFESSIONAL SQUAD

(Selected as a group without regard to position.)

Otto Graham, Cleveland Browns; Dan Towler, Los Angeles Rams; Doak Walker, Detroit Lions; Kyle Rote, New York Giants; Ollie Matson, Chicago Cardinals; Lou Groza, Cleveland Browns; Billy Vessels and Tex Coulter, Canadian pro league; Charlie "Choo-Choo" Justice, Washington Redskins; Don Moomaw, Canadian League.

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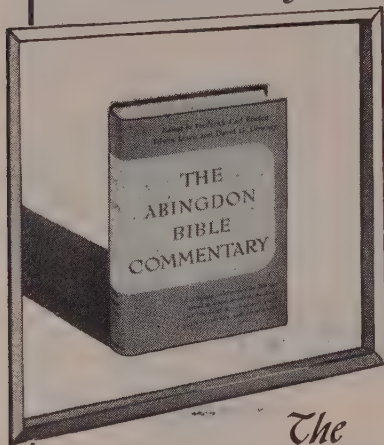
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Priming the Parson's Pump

(From page 42)

ren." Dr. Moffatt's version conveys the tremendous claim: "For he decreed of old that those whom he predestined should share the likeness of his son, that he might be the firstborn of a great brotherhood." The Christ-child is the first of a royal line of which you and I are to be members! The first Christmas is "the progenitor of many spiritual birthdays." How do we enter into this heritage, and take our rightful place in the "dynasty"? How do we "have the spirit of Christ," without which we are "none of his"? Your experience and your insight born of it will help you give the answers.

Other Christmas themes could include "Will Christmas ever come?" a child's question with searching implications for adults; "Light From a Half-Shut Stable Door" (Luke 2:32). Title is borrowed from a line in a poem by August Dommett, which is in more than one anthology. (Stanza three). Only in that light can we see the meaning of Christmas, of childhood, of ourselves, of the conflict between the Herods and the Savior, of the nature and purpose of God himself. Another theme could be *Christmas Mail*. Three texts ask for attention. "The posts went with the letters" (2 Chronicles 30:6). Our old friend, the postman is mentioned in the Bible! And deserves the recognition. "Is there any word from the Lord?" Jeremiah's question in chapter 37:17 of his book. Then the divine answer: "The Word became flesh and dwelt among us," from John's glorious prologue to the fourth gospel. Thank God our faith began not as an idea, or a philosophy but as a nativity. Our Lord Jesus Christ was God's superlative, dynamic word to us, and for us.

Christmas which comes with what Francis Thompson called "majestic instantaneity" passes swiftly. Year's end arrives, and another year is dawning even while we ask, *Where did Christmas go?* (If I may shamelessly mention it, there is a sermonic answer to that question in a book called *Joyous Adventure*). Are there Watchnight services still, and do hushed congregations pray in silence as the chimes ring out the old, ring in the new? If so, and you have not used it, try a message on "Please shut the door"—on this past year's woes, and fears and sins. "Please open the door" to hope, to new adventures of faith and service in Christ, to God who opens a door which no man—not even Malenkov—can shut. A brief message on the

Christian wisdom and power available for "Making the New Year Happy" is also indicated. Christ's joy (John 15:11) is at once deeper and more abiding than what we commonly mean by happiness, and more of a gift than the result of pursuit. What are the essentials of true happiness? The late Dr. P. Carnegie Simpson once wrote that the essentials consist of (1) Someone to love, and (2) Something to do. The great Commandment and our Lord's definition of the supreme objective—"Seek ye first the kingdom of God"—provide both.

A NEW YEAR'S SERMON

One that may prove edifying, and even evangelistic, is a sermon built around the theme *Time on your hands*. Text: "Then saith Jesus unto them, My time is not yet come; but your time is always ready."—John 7:6. (Moffatt): "Your time is always at hand."

1. Introduction—"the trouble with you is—you have too much time on your hands!" Did someone ever say that to you? But busy or idle, we have time on our hands. Here reference may be made to the speculations of J. W. Dunner in such a book as *An Experiment With Time*. If this book proves too obtuse or unavailable, your local library may have J. B. Priestley's book on an American visit, *Midnight on the Desert*, in which the British novelist confesses his fascination with this mysterious fact. (See pages 246, 247). Argues Priestly following Dunne and possibly Oupensky, the truth may be contained in our metaphors and ways of speaking of time as a movement. "Time, like an ever-rolling stream bears all its sons away." If Time moves, what is the background against which it moves? Perhaps we travel along the path of Time, a fourth dimensional track. The Past has not been destroyed, but in all "its color and hum" yesterday and many days before are still active. The future? What we do may largely, actually, shape the future.

The New Testament insists that our time "is always ready," and on our hands is Time past, present, future. The past can be changed, if God is brought into it. The present can be gloriously transformed as we redeem the time (Ephesians 5:15) through our commitment and discipleship. The future may have victory assured in advance if we go in and possess the land of Tomorrow in God's grace. To adapt familiar words of Tennyson's *Ulysses*:

The long day wanes: the slow mood
climbs; the deep
Moans round with many voices. Come,
my friends



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'Tis not too late to seek a newer world.
Push off, and sitting well in order
smite
The sounding furrows; for God's pur-
pose holds
To sail beyond the sunset, and the
paths
Of all the western stars . . .

PARSON'S BOOK OF THE MONTH

"Thicken your exhortation with doctrine," urged Alexander Whyte of Edinburgh. He meant something more than making an otherwise this homiletical diet "a bit thick" and turgid with "gaseous abstractions." Character building vitamins cannot be added by dropping a doctrinal reference or theological phrase into the pot of message. "Faith is blended with the baby's first food," says Ralph W. Sockman in his most recent book, *How to Believe*, (Doubleday & Company, Inc., 1953). And doubtless where Christian nurture is a continuing family concern the child's moral and spiritual growth is assured by daily consumption of the "meat of the Word" and exposure to the sunshine of his presence. But large numbers of our fellowmen have suffered from malnutrition and need want more adequate diet. One of our nutritional experts and competent dieticians in this field is Dr. Sockman, who has been for the past twenty-five years the deservedly popular minister of the National Radio Pulpit. In *How to Believe* he deals with the question in the book's title, and even more fully answers the question What to believe? His format comes from the major affirmations of the Apostles' Creed, and his content is that of the main line of Christian belief. With clarity and infectious conviction he links creed with conduct and speaks to the condition of "untheologically-minded" citizens of our time. True, a seminary student immersed in Barth, Kierkegaard, Tillich and Niebuhr may find Sockman "elementary," but those to whom we speak are not theologues nor neophyte metaphysicians. Dr. Sockman faces honestly questions which frequently disturb thoughtful Christians and which often divert seekers from becoming happy finders of Him who is the truth and life. What pastor has not encountered questions such as these: Is not religious faith pretty largely wishful thinking? Can the Creator of this cruel world be the "Father Almighty"? Why should Christians seek converts from their religions? How can we believe in the miracles reported of Jesus? Is there to be a divine V-Day? Who is the Holy Spirit? What is prayer more than auto-suggestion? Why does not the church die of her diseases? What is meant by the American doctrine of separation

of church and state? Why can we not handle our sins ourselves? What do we mean by "resurrection of the body"? What will the future life be like? How can we explain death to a little child? Can we receive communications from the dead? To these and many other questions, not dreamed up by the preacher, Dr. Sockman gives Christian working answers. If some of these answers seem simple it is a tribute to the author's skill in effective communication. This is a book to help other preachers answer vital questions, and a book to be circulated among parishioners, and among those on the outside of the church looking wistfully in.

NOTABLE QUOTES

Question: Of what institution or group could the following be said? "It has no fixed left, center or right. It is not moving forward or back or even in well-defined circles. Assuredly, it is not standing still. It wanders unguided over the infinite and orderless sands of fact." Could it be a denomination, a church council, a legislative assembly? Is it a Niebuhrian description of western society? Answer: It is *Time's* description of the United States Supreme Court (September 21, 1953) but it has point for other august bodies.

Laughter: Weapon Against Evil

"One American writer has connected laughter with salvation; and maybe he isn't far wrong. He says: 'The church will prosper not through diminishing its requirements upon its members, nor in punishing them too severely for their delinquencies, but in showing mercy and kindness. Mercy is a flexible connective between the ideal and the real; it is a proper manifestation of the comic spirit. God, too, has a sense of humor: is he not revealed unto us as full of compassion, long-suffering and merciful?' That is Dudley Zuver's opinion, and a new and odd one it will be to many. . . . It is high time and low time that we made a sense of humor an attribute of whatever God there may be. Why at times, the whole earth must present a comic picture to whatever deity may be watching its antics. . . . If they (church people) petitioned for this (a sense of humor), then the other petitions wouldn't be so many, for they would understand themselves more clearly, and cease to pester God to do things for them that they could do in an easier and better way themselves. They would become more tolerant, would priest and parson, more understanding, more sociable, and, in many ways, more worthy of heaven and earth. So let all

(Turn to page 50)

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43,000	500	100,000	145,486*	Lakewood Village Community Church, Long Beach, Calif.	
40,000	600	125,000	340,408	First Presbyterian Church, Minot, N. D.	
40,000	713	150,000	159,703	First Evan. Lutheran Church, Janesville, Wis.	
36,000	650	175,000	280,442	Towson Methodist Church, Towson, Md.	
36,000	1058	125,000	163,613	First English Lutheran Church, New Orleans, La.	
35,600	436	125,000	135,523*	First Baptist Church, Attalla, Alabama	
31,200	545	125,000	134,050	First Methodist Church, Conway, Ark.	
29,600	400	100,000	102,042	Washington Street Methodist Church, Petersburg, Va.	
25,600	309	100,000	102,888	First United Presbyterian Church, Pittsburgh, Pa.	
25,000	300	75,000	90,150	First Baptist Church, Oxford, Ala.	
25,000	264	100,000	134,787	First Baptist Church, Lansdale, Pa.	
22,600	227	75,000	80,254	First Baptist Church, Florala, Alabama	
22,000	200	75,000	105,041*	Parkway Presbyterian Church, Corpus Christi, Texas	
22,000	360	100,000	150,751	Christ Methodist Church, Oklahoma City, Okla.	
21,600	300	100,000	153,294	Concordia Lutheran Church, Crosby, N. D.	
21,500	301	100,000	223,078	Woods Memorial Presbyterian Church, Severna Park, Md.	
21,000	400	100,000	139,453	Evan. Lutheran Church of the Good Shepherd, Philadelphia, Pa.	
20,150	284	75,000	100,973*	Westover Hills Methodist Church, Richmond, Va.	
20,000	187	45,000	78,699*	First Baptist Church, Scottsbluff, Neb.	
19,000	287	75,000	103,450*	St. Peter's Lutheran Church, San Leandro, Calif.	
18,000	270	75,000	79,250	Bethany Evan. Lutheran Church, Toledo, Ohio	
17,000	451	75,000	113,692*	Bethany Lutheran Church, Minot, North Dakota	
17,000	457	125,000	160,715*	First Lutheran Church, Kansas City, Mo.	
16,600	386	75,000	88,440*	First Church in Windsor, Windsor, Conn.	
16,000	250	75,000	103,500*	St. John's Evan. Lutheran Church, Lincolnwood, Ill.	
15,600	153	45,000	95,660	St. Luke's Methodist Church, Midland, Texas	
15,200	559	75,000	82,587*	Mark St. United Church, Peterboro, Ontario	
15,000	200	60,000	61,694*	West Side Evangelical United Brethren Church, Wichita, Kansas	
15,000	300	60,000	82,180	First Presbyterian Church, Pitman, N. J.	
15,000	215	45,000	52,854	Calvary Lutheran Church, San Bruno, Calif.	
14,300	180	45,000	45,564*	First Lutheran Church, Keokuk, Iowa	
14,000	168	45,000	45,123	Immanuel Lutheran Church, Fargo, N. D.	
14,000	225	75,000	75,000*	Crossman Methodist Church, Falls Church, Va.	
14,000	300	75,000	86,272	Hope Lutheran Church, Tacoma, Washington	
13,000	350	75,000	80,900	United Church of Canada, Whitby, Ontario	
13,000	400	45,000	61,093*	Community Congregational Church, South Bend, Ind.	
12,400	350	75,000	85,045	First Congregational Church, East Longmeadow, Mass.	
12,400	656	45,000	56,800	Calvary Episcopal Church, Santa Cruz, Calif.	
12,000	600	75,000	102,000	St. Andrew's United Church, N. Vancouver, B. C.	
12,000	272	60,000	75,267	Trinity Lutheran Church, Jamestown, N. D.	
12,000	275	60,000	77,234*	Trinity Evan. Lutheran Church, Beloit, Wisconsin	
12,000	170	60,000	61,056	Holy Trinity Lutheran Church, Beaver, Pa.	
11,900	364	75,000	130,053*	Stoney Creek United Church, Stoney Creek, Ont.	
11,000	150	60,000	75,209	St. Paul's English Evangelical Lutheran Church, Wheaton, Illinois	
10,500	158	60,000	62,482*	Silverton Methodist Church, Silverton, Ore.	
10,300	178	45,000	45,157	St. Matthew's Evan. Lutheran Church, Mt. Jewett, Pa.	
10,000	300	60,000	60,504*	First Methodist Church, Mulvane, Kansas	
10,000	250	45,000	70,083*	Clifton Hill Presbyterian Church, Omaha, Neb.	

*NOTE—Wells also directed budget canvass at same time

(Continued on next page)

W/O

Current Operations

(Continued from opposite page)

Annual Budget	Number of Families	W/O Insured Objective	AMOUNT RAISED	Church	City and State (or Province)
\$10,000	230	\$ 75,000	\$112,924*	Knox United Church,	Prince George, B. C.
10,000	210	60,000	70,000	St. James Anglican Church,	Perth, Ontario
10,000	627	100,000	102,101	First Church United,	Ft. William, Ontario
10,000	250	75,000	75,726*	First Congregational Church,	Rochester, Mich.
9,900	288	60,000	61,254	St. John's Methodist Church,	Newburgh, N. Y.
9,000	232	60,000	60,353	La Habra Methodist Church,	La Habra, Calif.
8,500	280	45,000	46,654	Silverado Park Community Methodist Church,	Long Beach, Calif.
8,000	180	45,000	60,160	St. Paul's Episcopal Church,	Lakewood, Denver, Colo.
7,650	248	45,000	50,732	First Congregational Church,	Rockport, Mass.

*NOTE—Wells also directed budget canvass at same time

Results Obtained by 14 Small Churches

(Canvasses completed with Wells Small Church Service during first Fall period)

Annual Budget	Number of Families	AMOUNT RAISED*	Church	City and State (or Province)
\$8,600	116	\$25,630	First Presbyterian Church,	Bentonville, Ark.
8,000	120	30,235	Zion Lutheran Church,	Highwood, Illinois
6,900	150	45,715	Scarboro United Church,	Scarboro Junction, Toronto, Ontario
6,750	136	41,153	Bethany Methodist Church,	Charleston, S. C.
6,000	110	40,143	Church of Epiphany,	Scarboro Junction, Toronto, Ontario
5,000	75	38,318	Harbor Methodist Church,	Scituate, Mass.
4,500	85	35,862	Bethel Evangelical Lutheran Church,	Lead, S. D.
4,200	70	38,287	Hawley Memorial Presbyterian Church,	Blue Ridge Summit, Pa.
4,100	130	63,682	Trinity Lutheran Church,	Cook, Minn.
4,000	112	27,846	St. John's Episcopal Church,	Kirkland, Wash.
3,500	200	38,455	Rivers United Church,	Rivers, Manitoba
3,500	100	28,938	St. James Methodist Church,	Churchville, Va.
3,000	80	33,832	Eastminster Presbyterian Church,	Blandensburg, Md.
2,800	38	31,253	Christ Lutheran Church,	Hammond, Ind.

*NOTE—In pledges payable in 150 weeks



Wells

W/O ORGANIZATIONS

Church Fund-Raising

CURRENT OPERATIONS

Each dot on the map above represents a church which has employed Wells for a canvass service this Fall.

It's results that count!

Currently an average of three churches every day are completing successful fund-raising canvasses with the assistance of Wells Organizations. This consistent success, and volume of experience, make it possible for Wells to insure the results of a church canvass objective—and mean it—for either a budget or building fund project in any church with more than 200 families. (Wells also serves many smaller churches.)

This record and insured objective service are the result of specialization. All of the energy, time, and resources of Wells Organizations are applied exclusively to assisting individual churches with their fund-raising programs. Wells does not divert its attention by directing other types of financial appeals.

Wells is now providing individual churches with more fund-raising canvass services than are being made available by all other sources combined. Yet, the demand for Wells services continues to increase. Former clients urge other churches to seek the same advice and assistance. Denominational headquarters encourage further expansion of these services. There would be no such demand for continued growth unless the overwhelming majority of former-client churches were fully pleased with the quality, price, and results of services rendered.

During the coming year, Wells will spend more than \$1,000,000 meeting with churches to help them decide to go ahead with their fund-raising programs. This probably will be the largest single annual investment ever made by any business organization in the future of churches—an investment based upon faith in future actions of the churches, and in the requirement for the churches to grow, and to expand their programs.

A service that has produced successful results for the churches that have used it should be made available to all churches, and must be constantly improved in the process. This is the two-fold challenge which Wells Organizations has accepted in its efforts to help all churches realize their total objectives.



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Since 1911 the name WELLS has meant leadership in organized fund-raising

Service for a Sacrificial Luncheon

Prepared by Marion C. H. Ebersole*

People should assemble in a place apart from the room in which the service is to be held. Tables should be arranged in the form of a cross. One lighted candle, as large as possible, should be in the center where the arms cross the upright; and four shorter candles at the corners, to be lighted during the service. A small globe, and a taper to use in lighting the four candles, should be provided for the First Assistant,—or the candles may be lifted to the burning candle.

Three copies of the service should be provided, for the Leader and two Assistants. A copy of the Grace and closing hymn should be at each place; or, the grace may be sung by a soloist and the hymn marked in hymnals or song books. Each place must be set with a small plate containing a cube of bread, a cube of cooked meat, and nine pieces of fruits, such as: grape, raisin, currant, date, fig, nut-meat, olive, cube of pineapple, wedge of apple, orange section, prune, or plum; with several toothpicks on which to spear them for convenient eating. A paper napkin should cover each plate. A small glass of water should be at each place.

Low bowls of flowers may be used to beautify the tables. As few people as possible should be on the committee of arrangements; perhaps the Leader and two Assistants and Musician would do it all. When all is in readiness, the people may be invited to enter the room reverently, and to be seated in silence while the Musician plays.

Music.

Leader: Because we have chosen to follow the way of Christ, we are now gathered reverently around this cross in renewed dedication of ourselves and our gifts to His service. Let us pray: Our Father, who has called us into fellowship with Thy Son, draw us closer to Thee in this hour of meditation. May our hearts be open to every holy affection, and our minds ready to receive Thy truths. Enlarge our vision, deepen our loyalty, increase our faith, and enrich us anew with Thy divine love, that we may move willingly obey the commandments of Thy Son, our Lord, who taught us all to pray: (The Lord's Prayer in unison) Jesus said, "The first and greatest commandment is this: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

First Assistant: We would dedicate to Thee, O God, our hearts. (Lights

"GO...and teach"

—Matt. 28:19-20

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After our Lord performed the miracle of feeding a multitude with five loaves and two fishes, the fragments were gathered up. He was not wasteful. We can deduce that He does not want us to be wasteful in building His church. It is important to keep this in mind in choosing teaching materials. Your church publishing house issues aids designed to keep your local program at peak efficiency. Prices are the lowest consistent with the effective management of the business—**your** business. When you patronize your own official publisher, the money stays in the church family, does multiple Kingdom duty. Do not send church dollars into the stream of outside publishing interests. Instead—gather up the fragments. Save your resources for Kingdom use.

first candle.)

Second Assistant: May they be filled with love for Him and his work.

First Assistant: We would dedicate to Thee, O God, our souls. (Lights second candle.)

Second Assistant: Let us remember to worship Him in spirit.

First Assistant: We would dedicate to Thee, O God, our minds. (Lights third candle.)

Second Assistant: We have been given the power of choice, let us use it to His honor and glory.

First Assistant: We would dedicate to Thee, O God, our strength. (Lights fourth candle.)

Second Assistant: Let us find no task too lowly, no burden too great, in our service to Him.

Leader: Jesus said, "And the second is like unto it: Thou shalt love thy neighbor as thyself."

First Assistant: All who need our help are our neighbors, regardless of class, creed, color or country. (Places globe at the foot of the large candle.)

Second Assistant: Black, brown, red, yellow or white—rich or poor—next door or in far countries, all are made in His image, and all are his children. Solo.

Leader: We sit at this table to refresh our spiritual selves, rather than to satisfy any physical hunger. As we partake of these symbolic foods, let us remember those whose physical hunger is greater than we have ever known. Let us sing Grace:

Grace: (Tune: Doxology or Old Hundredth)

Be present at our table, Lord; be there and in our hearts adored; With food divine we would be fed, and satisfied with living bread.

(Turn to page 82)

*Mrs. Charles D. Ebersole, Waubay, South Dakota.

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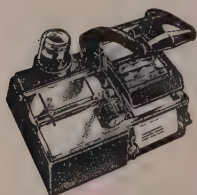
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Priming the Parson's Pump

(From page 45)

who pray ask for what most of them need badly, a sense of humor to lighten their way through life, making it merrier for themselves and easier for others. Then there will be something in the carol's greeting—God save you merry gentlemen! . . . Let us pray: Oh, Lord, give us a sense of humor with courage to manifest it forth, so that we may laugh to shame the poms, the vanities, the sense of self-importance of the Big Fellows that the world sometimes sends amongst us, and who try to take our peace away. Amen."—Seán O'Casey, eminent playwright, *Saturday Night*, October 3, 1953.

Mr. O'Casey may have overlooked the Biblical assertion, "He who sitteth in the heavens shall laugh."

R.S.V. and R.S.V.P.

F. Zimmer, *New York Times Book Review* cartoonist depicted a preacher in the pulpit announcing the lesson in a new way: "I will now read selected passages from a current Best Seller." Which recalls an unexpected comment of a thoughtful layman: "We certainly need the Revised Standard Version. We also need some Revised readers."

Christmas Invasion

"What does it mean, then, that we celebrate Christmas in such a world (in which inhumanity like a great tidal wave is sweeping over the world)? It means that we turn back once more to the very source and wellspring of humanity. Christmas brings us to the place where, if we will, we can learn again the secret of how man can be made human and all his inhumanity can be overcome. God became man in Jesus Christ. God took possession of our humanity in him, and through him he can continue to take possession of our humanity. . . . Is not this the only way that inhumanity can be overcome before it engulfs us all in ruin?—that men should come even unto Bethlehem and learn there what it is for our humanity to be invaded and conquered and indwelt wholly by God."—James D. Smart, *The Recovery of Humanity*, pp. 24, 25. Westminster Press, October, 1953.

Groping and Gripped

"When we receive Christ into the surrendered will, the open mind and the loving heart, then the God for whom we have been groping becomes the God who grips us. A lawyer . . . expressed his religious experience in a most convincing fashion. He told of being taken as a little lad by his father on a visit to New York City. To keep from getting lost in the crowd he held to his father's finger. But after a while his

little legs grew tired, his fingers began to lose their grip, and he looked up to his father and said, 'You'll have to take hold of my hand now, for I can't hold on much longer.' The lawyer added that in the world as it is he needed what he had needed as a boy, the feel of a father's grip to hold and save him. And that is the kind of Heavenly Father we feel through the power of Jesus Christ our Lord and Savior."—Ralph W. Sockman, *How to Believe*, p. 90. Doubleday & Company, Inc., 1953.

You who love money
you who love yourself.
You who love bitterness . . .
And all the people of this little town,
Rise up! *The loves we had were not enough.*
Something is loosed to change the
shaken world,
And with it we must change.

—Stephen Vincent Benet,
Last Lines.

"The average Protestant service hovers in atmosphere between a Kiwanis get-together and a Chatauqua lecture—both admirable things in themselves but not distinctively Christian."

The Church and the Corrective Institutions

For some years George Stoll, retired Louisville, Kentucky, industrialist, has headed the Committee on Institutions of the Council of Churches of that city. He has organized 200 representatives of the Council in an energetic committee to study the institutions of that city and county, and help them serve the less fortunate in the spirit of Jesus Christ. At our request, Mr. Stoll will contribute a brief item each month, offering one definite suggestion in which men's groups may definitely serve their community.

91 to 0

"GENTLEMEN, I have been judge of this court for five years and this is the first time any group of Christian men have ever asked me to tell them anything about it."

The county judge who was also the juvenile court judge was speaking. He was a fine looking man—made a fine talk about the court. In the course of his remarks he made this statement, "This court (juvenile court) ought not be under the county judge. This court ought to be out of politics and the county judge is politics from inside to out." We had not realized what a fine man we had as county judge. We had not realized that he and not we would prove to know exactly what was needed. But we were smart enough to

—Chad Walsh in *Room for Improvement: Next Steps for Protestants*, edited by David Wesley Soper. Chicago: Wilcox and Follett, 1951.

"What is wrong with the common man? He is not wicked above other men. The trouble with him is twofold. First, he has not learned to see life in all its possible richness. Secondly, he has lost contact with that which is greater than himself, from which (or whom) he might gain courage to escape the crowd. He can be shown, but only by one who understands and therefore forgives."—*Crowd Culture* by Bernard Iddings Bell, p. 152. Harper & Brothers, 1952.

JEST FOR THE PARSON

Johnny Robinson had recently come to America from old London and retained much of his cockney accent. His Sunday school teacher had told the story of Noah, and then asked if he knew of any other ship mentioned in the Bible. "Yes, miss," said Johnny, "the ark we sing about at Christmas." "At Christmas?" asked the puzzled teacher. "Yes, miss, the 'ark the 'erald hangels sings abaht."

back him up. And the juvenile court has been better ever since.

It was the first meeting of the first juvenile court committee. The pastor and four or five men each from six churches in one neighborhood had met for a supper in a church basement. Future meetings would not be supper meetings. We would meet monthly at 7:30 at one church, then another, sometimes at a home. Fred Vawter, a lawyer who proved also to be a good executive, was made chairman.

He divided the thirty men into three committees. "You men sitting here—study the court. And you on my left—study the boy. And that group in the back—you fellows take prevention." You see, Fred had studied our four objectives.

Awareness—that this is our job (that's for all of us).

Support—for good men doing good things (the court).

Service—to the inmates (the boy).

Prevention—

It was fairly easy for the committee on the court:

To read articles in magazine files on juvenile courts;

To visit our court (for despite closed sessions you can get an idea of what they do);

To visit courts in other cities and compare them.

It was fairly easy for the committee
(Turn to page 52)

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The Church Sexton and Workmen's Compensation

by Arthur L. H. Street

WHILE on his way back to a church building after supper, to perform duties pertaining to a men's club meeting, a sexton was struck by an automobile and injured. Did the injury arise in the course of his employment, in such sense as to render the church corporation liable for a workmen's compensation award? (Probably the question was really raised by the corporation's insurance company.)

By a vote of four to three, the seven members of the highest court of New Jersey answered the question no. That settled the particular case, but the decision is of little force as a precedent apt to influence the opinion of courts in other states, because of the narrowness of the vote on which it was reached. (*Moosebrugger v. Prospect Presbyterian Church of Maplewood*, 96 Atl. 2d 401.)

The sexton's regular working hours, six days a week, were from 8:30 a.m. to 5:30 p.m., but he was required to attend when evening services were held. The particular meeting had been scheduled and bulletined in advance. He received a straight weekly salary, without overtime or special compensation for evening services.

Had he been injured on the church premises, it is unlikely that his right to a workmen's compensation award would have been questioned. But could he be said to have been within the service of his employer on this particular occasion?

The majority of the court thought that the case came within the rule of law well established in New Jersey—and in many other states—that when an employee is simply on his way to or from his regular place of employment and sustains injury, such injury cannot be deemed to have arisen "out of and in the course of his employment" for workmen's compensation purposes. The minority thought that it made a difference that the sexton, in this instance, had not completed his day's work, but had merely taken time out between the end of his regular day's work and the beginning of his evening job to walk to his nearby home for supper and return.

The majority rejected the view of the minority that the case came within exceptions to the general rule above

stated—an exception relating to the performance of special services for the employer outside regular working hours. Said the court: "Petitioner's routine work consisted of attendance at the church for evening meetings. It was an integral part of his work as the church sexton. There was nothing special about it. Neither was it 'extra work' or 'on call' work. The salary paid him was for services such as he performed on the evening in question."

In other words, it was not as if he were going to the church in response to a fire alarm or some other special emergency.

The dissenting opinion, concurred in by three justices, reasoned that the sexton's "travel to the church . . . to perform extra evening duties for his employer pursuant to prior request was sufficiently work-connected and that the award for accidental injury suffered during the course thereof was well within the comprehensive terms and liberal intentment of the act."

The Church and the Corrective Institutions

(From page 51)

on the boy. The Big Brother movement, the local scout executive and Sunday school literature—you can think of other things yourself.

But what could that committee on prevention do? It had a good chairman, a Presbyterian named MacMillan. Mac had several good qualities. One was persistency. He asked what one can do, not in a tone of despair but determination. He asked lots of folks. Living in his home was a young social worker named Dorothy Dixon. Mac asked Dot: "How are you going to tell who is going to juvenile court?" And Dorothy surprised him, "We know kids that will be in juvenile court."

"What have they done?" asked Mac.

"Nothing yet."

"Well, what can we do?"

Dorothy thought a moment. "You might send some of them to camp."

That year the committee—not a really rich church represented on it—sent seventy-two boys to camp. Each year after that they sent boys. The number more than doubled. The last I heard was 165.

But one night a member came up with this statement, "We are on the wrong track completely."

"What do you mean 'wrong track'?"

"We are sending boys from the East End where they have the Wesley House to serve them. Near our own neighborhood there's a place far worse than that."

It was true. Not too far off was an area that had ninety-one arrests for juvenile delinquency in six blocks in six months.

The committee looked over the area. And right in the center of it was a closed community house that belonged to the First Christian Church. No finer church anywhere than that one, but a community house is just a little too much for one church. We can do things together we cannot do separately.

So they visited the church and arranged to rent the building for \$1.00 a year (that's cheap rent for Louisville). They fixed up the building and got the Community Chest to furnish a worker through the Salvation Army. The worker's name was Skelton. The kids called him Red Skelton. That didn't hurt. They had a Boys' Club. The next six months after that Boys' Club started not a single arrest for juvenile crime in that six blocks. Score 91 to 0. That, my friends, is prevention.

But it is not enough. We should study how so to integrate the home and the church that those boys themselves will do things greater than the committee did.

We should study juvenile delinquency and its causes. I asked sixteen prominent educators if child labor laws were a major contributing factor to juvenile delinquency. Thirteen of the sixteen said "yes." Take away the right to work, cause rejection and loss of sense of importance, give a feeling the world owes a boy a living, and marvel when Satan finds something for idle hands to do. The answer isn't easy; it should be found. When we oversimplify, someone may suffer. Maybe that is what we did about our youth. I don't know—let's not act hastily.

Why do some groups furnish no juvenile delinquents?

You cannot do this job by just passing the plate on Sunday and passing the buck on Monday.

It is time to take seriously, "Be ye doers of the Word and not hearers only."



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It's Good News Today

*A Sermon by Victor E. Beck**

(Scripture—John 1:1-14)

"WHAT'S the news today?" is a question that is familiar to everyone of us. We have all asked it, and we have all heard it asked. Every human heart is eager for news, and every human being is also ready to impart news.

Because there is this hunger in the human heart for news, towns have in the past employed criers to report the news to the citizens. We are told that there are still quaint towns in out-of-the-way places where the news is reported by such criers. Usually they have been popular individuals, and the people have listened attentively to their broadcasts.

We are thus thinking of a characteristic in man that is as old as man's recorded history on earth. Regarding the men of Athens the book of Acts has this to say: "Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing." In other words, they were eager for news. It is a picture of all humanity, for the heart of humanity is inherently news-hungry.

I

The reporting of news plays a tremendous part in human life. It becomes a rather fascinating subject, as one begins to think of all the effort that is expended in the spreading and the receiving of news. The fleet-footed runner, the lighted torch, the horse, the bird, have all been used as vehicles for the spreading of news.

When we think of inventions, we discover that such accepted factors in life as the printing press, the telegraph, the telephone, the radio, and television are all instruments employed in the publishing of news. The news department is a most popular section of any paper. As a matter of fact, we unconsciously confess what we expect in our daily papers by calling them newspapers.

Thus, if you observe someone reading even a church paper, you are apt to discover that he usually turns first to the pages that contain the news. We know what a part the newsreel plays in the visual education of today. Perhaps if we could get a picture of the radio audience throughout the world,

we would find also there that the news-casts are among the most popular periods.

II

Possibly one reason why news is of such keen and general interest is because there is always an element of suspense connected with it. It's news, and therefore we do not know beforehand what it is going to be. We must wait for the report, and in that waiting there is the note of wonder and expectancy. For instance, when someone is sick in a home, and it has been necessary to call the doctor, there is always the moment of tension, and therefore of interest. What is his verdict going to be? Thus it is also in a very special way in relation to the news of the world today.

III

During the past few years the world has been filled with disturbing and sad news. We have heard the voice of boasting and threatening, as seemingly invincible armies have moved into one nation after the other, and laying them prostrate. I recall as vividly as if it had been today the time that Winston Churchill announced to the world in sombre tones: "Singapore fell today." That was tragic news that sent a chill to the heart.

There were many anxious hearts in our country and in the world at that time, and there are many fearful hearts today. It is small wonder that there is apprehension, for we all want good news. Many are praying daily that it will not be long until the good news that abiding peace has come will be flashed around the world.

IV

But today, friends, it is good news! It does not matter what other voices there may be in the world. It does not matter what the newspapers and the radios may offer: It's good news for us today, and it comes direct from heaven! Indeed, the word "gospel" itself means good news.

That good news came after centuries of promise and preparation. "The people that walked in darkness have seen a great light. . . . For unto us a Child is born." "O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!" Such were the messages

that had been heard from time to time by the chosen people.

We also know that there had been eager waiting for the fulfillment of those promises. Philip, the deacon, saw a man of Ethiopia riding in his chariot, reading the fifty-third chapter of Isaiah. It is the chapter that speaks about the suffering servant, and the lamb that was led to the slaughter. He wondered whom the prophet meant by the suffering servant. This Ethiopian, furthermore, was but an illustration of many who were looking for the good news.

V

Then came the day of fulfillment! An angel of God came to Mary with his "hail," and with the unique message that she should become the mother of our Lord. Then went forth the decree that all the world should be taxed. Thereupon followed the journey of Joseph and Mary to Bethlehem, and the birth of the Christ-child, whose first cradle was to be a manger in Bethlehem's stable.

To a group of shepherds near Bethlehem, who were keeping watch over their flock by night, the angel of the Lord reported that the Savior had been born. They heard the heavenly chorus sing for the first time the song that has re-echoed through the centuries, "Glory to God in the highest, and on earth peace, good will toward men." In the heavens God hung a star to point to the place where the new-born King was to be found.

That, dear friends, was news—real news! It was the news for which the world had been waiting and longing. Heaven paid earth a royal visit. God came to dwell among men. "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." This is the message of our blessed Gospel this day.

That news comes to you and to me. It is just as vital now as it was nineteen hundred years ago, because it is news from the living God. It is the message of his abiding presence among us. It has meaning and value for us who live on this earth in this year of grace. Jesus the Savior is born, and he also wants to be born in your heart. The message from heaven, furthermore, will have real meaning and value for you only if you grant him that place in your heart.

VI

For we must also face this inescapable question: How do we receive the good news that comes to us this day? When the good news comes, it can have very varied effects on those who hear

(Turn to page 58)

*Minister, Gustavus Adolphus Lutheran Church, New York City.

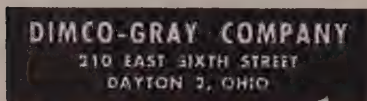


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MONEY, MONEY, EVERYWHERE

Here a Dollar, There a Dollar by Margaret Ratcliffe*

GATHERED from here and there the following are some money raising suggestions which provide entertainment as well as enhancing the treasury. In the first place, how we enjoyed the first minstrel show put on by about fifty Weymouth teachers accompanied by a peppy orchestra in the school auditorium. Immediately we thought, "Here is an idea for our Couple's Club or some such similar group!"

Six comical end men, black as coal, dressed in cherry red and white striped suits with their funny antics, refreshing jokes and catchy solo numbers held us spell-bound. Their songs included: "Row, Row, Row," "Bye, Bye, Blackbird," "Rosie," "Mammy," and one of their own creation dealing with teaching. Especially well trained to add music, rhythm and life, were the ten Tambo Girls, decked out in green jackets and black slacks, who also rendered some specialty numbers, such as, "Stars and Stripes" and "Bye, Bye Blues," as well as assisting in all the choruses. Further, a colored chorus of thirty-five persons, wearing white shirts, bow ties and blue slacks and enhanced by red bandanas, enthusiastically sang such favorites as: "Little Annie Rooney," "Casey Would Waltz," "Sweet Rosie O'Grady," "East Side," "Hi-Hi-Hi," "Heart of My Heart," "Anytime," "Six Pence" and "Uncle Joe."

The entire company, which remained on the stage throughout the whole performance, brought the long to be remembered evening to a close with "I'm Alabama Bound" and "From the Time

We Say Good Bye." In this connection the wonderful color effects achieved by effective lighting which created a striking setting also deserve mention.

Interspersed throughout the program to add talent and variation were specialty numbers by artists of much ability. These included a ballet number, a baton specialty, a comedy act, and several solos by outstanding soloists.

The tickets cost \$1.20 each and every seat in the large auditorium was taken. No doubt, having such a large cast drew the many friends and pupils of the teachers as well as the interested parents and townspeople. Moreover, the souvenir booklet containing thirty-two pages of advertisements also added to the handsome receipts.

Double Dollar Derby

To raise extra money the Woman's Fellowship of the First Congregational Church, Romeo, Michigan, found the Double Dollar Derby a most successful undertaking. An extract from a letter sent to each woman of the congregation read as follows:

To begin the year it is hoped that every woman will take a dollar of her own money and at least double it. Do this in any way you can:

By having friends to pay-to-play cards in your home:
Sew, knit, or bake something to sell;
Or try any project you wish, the more lucrative the better.

In order to have some idea of how the dollars are multiplying we plan to have an Experience Tea on about May 14, to which everyone is invited. It is hoped that we will not be satisfied to stop when we have merely doubled our money, but will go on to double it again and again.

†Bishop, Texas.

*Milton, Massachusetts.

The result was that the church women much more than doubled their dollars in so many ways, for example, one woman made and sold cookies netting \$40, while another sold peonies and turned in \$10. Others made bread, doughnuts, gave luncheons, breakfasts, pay-to-play bridge parties, teas. . . . Encouraged because the first Double Dollar Derby netted approximately \$1200, they are trying it again.

Unusual as it perhaps is to have a groom-to-be guest of honor with the bride looking on, that was the unique situation at a party of Nevin School teachers in Weymouth, Massachusetts, at a shower for Jack, the groom-to-be. Since he was unaccustomed to this role and had never even seen a shower, all his fumbling caused much levity. Seated in a decorated chair under a fussy paper parasol which, when the attached string was pulled, let loose a deluge of confetti, he clumsily untied in man's fashion, each of a large basket of gifts, which ranged all the way from a rolling pin to a bottle of hand lotion, and read the attached humorous poems with gusto. How we laughed!

Still more gaiety followed with the mock wedding where Jack played the part of the groom (unknown, of course, to him beforehand that he was to play this part) in a mock wedding in which the bride was not his fiancée. The ridiculous outfits of the bride, with curtain veil and paper flowers, and a flower girl, whose dress was a couple of sizes too small, were topped by the ring bearer carrying a full-sized pillow and bearing a three-inch ring.

Sumptuous, delicious refreshments and a lively sing-song brought the joyous evening to a close. Some variation of the above might be used for good entertainment at a tea to which one paid admission.

Following the dinner of our annual Harvest Bazaar, where the women of the Emerson Association sold aprons, plants, white elephants, fancy work, baby clothes and animals, artistic candles, Christmas cards, lollipops from a lollipop tree, food, candy, costume jewelry, novelties, Christmas decorations . . . , some of the men of the Couple's Club entertained us with two amazing skits portraying people of the church. The first consisted of a group of men playing poker at Smilie's, which we discovered was the nickname for my hubby. Artfully they exhibited a "take off" of the idiosyncrasies of women, such as exclaiming over a new suit of one of the men, a new hatband of another's hat, and, in the middle of the game, during which they told all the gossip they could scare up, one man put up a mirror and shaved his face.

In the next scene a group of men

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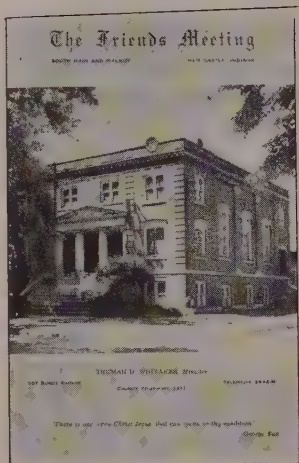
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dressed as women, one of which was supposed to be yours truly, caused rollicking laughter as they poured forth oodles of humorous advice against married life and ended the scene with Don, who played the fiery me, leaving the party in a huff. So, if you really want a good drawing card, get some of your men to try something similar.

As the price of admission was only twenty-five cents each, there was a packed hall. Since in previous rehearsals they had recorded on a tape recorder all the conversation, during the skits the actors just had to move their lips and make suitable gestures. It worked surprisingly well.

Sell Recordings of Children's Sermons

At the Unitarian Church Fair, First Parish Church, Milton, one highly lucrative feature was the selling of records bearing children's stories told by the minister of this church.

The women on the Apron Booth for the annual bazaar at the Church of the Holy Nativity, Weymouth, Massachusetts, continue to work throughout the year. Last Monday they held a seventy-five-cent plate luncheon at one of the homes, serving chicken a-la king, carrots, peas, potatoes, rolls, relish, cranberry sauce, graham cracker pudding topped with whipped cream, Toll House cookies and coffee. Since all the food was furnished by the committee gratis, the ticket money was clear profit for the apron committee treasury.

In addition to the appetizing meal there was an apron table displaying many attractive aprons of unusual styles for \$1.25 and \$1.50. Of much interest also was the home where this luncheon was held with its hooked and braided rugs, antique furniture, needlepoint, painted trays, paintings and exquisite glassware.

Watching an exciting auction, sponsored by our choir, where a wide variety of possessions was being auctioned off, we really enjoyed many a chuckle and many a surprise. Everything from radios to buffets, from stoves to lamps, from hose to pictures, from baby's toys to grandfather's chair . . . gained the spotlight in rapid succession.

Each of the choir members had a specific duty. Some solicited articles from the families in their section of the church list which was divided among a group of them. Others were on hand every evening of the week at the church to rescue goods, while still others picked up remaining treasures with a truck.

The auction took place Saturday on the church lawn from 10:00 a. m. until everything was sold, that is until evening. Folding chairs from the Parish House provided seats for all. In the rear a snack bar, where members

dished up frankfurters, hamburgers, cheeseburgers, coffee, doughnuts, and ice cream, satisfied the pangs of hunger and added to the treasury. After paying twenty-five dollars for an auctioneer and other amounts for paper releases and fliers, the choir cleared well over \$200.

My attention was drawn recently to a full page advertisement entitled, "Please Help Us Build Our Church," in a London daily paper. At the bottom were the names of fourteen business concerns that were the sponsors of this advertisement. A special appeal was made to Londoners to donate furniture, rugs, dishes, tools, machinery, etc., for a grand auction to be held in the Ontario arena. All the proceeds of this undertaking are to be used in the completion of the new Erskine United Church. Around the edge were large pictures of possible articles to donate, and nearby you were urged to call one of the eight phone numbers to have your donations picked up at your convenience. In another corner it announced that for your entertainment an artist will make cartoons of the people attending the evening sales. These caricatures will be given free of charge to the people he has portrayed.

All the women of the church were invited to attend a birthday luncheon at noon put on by the Emerson Association in Huntington Hall. Guests were seated according to their birthdays at tables representing the twelve months of the year with a birthday cake in the center of each. The price of each ticket was seventy-five cents.

Dinner and Fun

On Friday evening the Choir Associates held their famous, annual, sumptuous Smorgasbord Supper with two servings, 5:30 and 6:00 p. m. With adult tickets \$1.25 and children tickets 99 cents, a capacity crowd turned out to enjoy the heavily laden, attractive tables of food, which centered the hall. Probably the thing that makes this meal so popular is that there is always an abundance of food, donated by the Choir Associates, as well as a wide choice to suit the most picky appetite.

A noisy evening of fun for adults playing the following children's games, which were set up around our Fellowship Hall, was enjoyed by about forty couples of our Couple's Club:

1. Bowling—Each person bowls one string. Enter total score on score pad.
2. Shooting Gallery — Each person takes twelve shots. Enter total on score pad.
3. Darts—Throw ten darts. (Careful how and where you throw them.) Enter score.
4. Bagatelle—Shoot ten marbles. En-

ter total score.

5. Pitching Cards—Shoot entire deck of cards, one at a time. Enter total number of cards landing in hat, not on it.
6. Hockey—Two couples play at one time. First couple to score three goals gets 50 points. Losers—0.
7. Labyrinth—Each person takes three turns. Enter total score on pad. Add score for each turn together to get total score.
8. Horse Shoes—Four couples play at one time. Play one game of 21 points. Score 5 for ringer, 3 for leaner, and 1 point for nearest to stake. No shoe can be counted that is more than one foot away from the stake. Winning team takes 50 points. Losers—0.
9. Clothes Pins in Bottle—Drop ten pins. Contestants must stand erect and not release pins from a height lower than his or her waist line. (Those without waists will have to guess.) Take 5 points for each pin that lands inside the milk bottle. Enter total score on pad.
10. Bounce Ball—Ball must hit floor first and enter waste basket on first bounce. Ten tries. Take 5 points for each ball that lands inside basket. Enter total points on pad.

Cards bearing odd numbers were given to the women, while those with even numbers went to the men. In this way partners were selected. The scores were kept on score pads and the two winners presented with prizes.

Refreshments and much discussion over our inability to shoot darts or roll balls followed. Many parents decided, after trying their skill, that these were the ideal games for their children—perhaps so they could play too. At any rate, here is a lively evening's program to which an admittance charge would be in order.

A group of women of the Emerson Association of our church solicited cakes, cookies, salads, meat balls; baked dishes, and desserts and the recipes of each from the women of the organization. At the noon Tasting Party at which one paid an admittance charge of fifty cents, you were served meat, salads, coffee, rolls and dessert, one or small servings of different ones, of one's choice. After, the recipes of any food could be purchased for five cents each.

The celebration of the 275th Anniversary of our church included a never-to-be forgotten Anniversary Banquet on Tuesday night with greetings from the Town of Milton, Milton churches, Massachusetts Congregational Conference, and sons and daughters of former ministers with a former minister the guest speaker. A 275th anniversary birthday cake on each table, with gold colored place cards in the shape of our church, decorated napkins, gold favors, candles and flowers made the setting complete. With tickets \$2.50 each a

capacity crowd turned out for this historic occasion.

Friday evening was drama night, depicting in a fascinating manner the 275 years in drama, song, and story with well chosen dramatic episodes in the church's history, namely:

1. A scene from Peter Thacher's day, in the kitchen at the Thacher home, May, 1684. As a minister's wife, being well impressed with the hectic life of a minister which seems at times just one interruption after another, I was greatly amused by this scene which showed the Reverend Peter Thacher in his study and his wife at the spinning wheel being interrupted to attend a sick cow, to stop a quarrel between two men, and to help another pull his wagon out of the mud. In 269 years life in the parsonage has certainly changed!

2. The lively scene of the separation of the two churches. Dr. Gile's study, evening of January 6, 1834.

3. A sequel to the above scene, December 17, 1834, noon.

4. A scene from the broadcasting studio WORL today with the cast our Junior Choir.

The excellent narrator wove these scenes together and gave a comprehensive, indelible picture of the highlights of these 275 years. Further, to give the music of the different centuries, our Children's Choir, Junior Choir, and a boys' quartette sang suitable songs and hymns. Not only did the cast but many others came in costume, since prizes were given for the three most authentic, as judged by members of the Historical Society. This added much to the setting and interest of the evening.

As the tickets were only fifty cents each and as many people took part in the choruses as well as in the drama, the result was a crowded hall.

Church Directory

In connection with the historic anniversary the Ways and Means Committee put out a Church Directory (6" by 9") which included the names, addresses and phone numbers of the people of the church, a list of the sponsors who paid one dollar each, the names of the different organizations of the church, the list of members of the Church School as well as the names of the Ways and Means Committee. This committee solicited advertisements from the surrounding towns and church members with much success. The rates were as follows: Back outside cover—\$50, one-half of it—\$25, one-fourth—\$16; back inside cover—\$40, one-half—\$20, one-fourth—\$12; front inside cover the same as back inside cover; center page—\$35, one-half—\$18, one-

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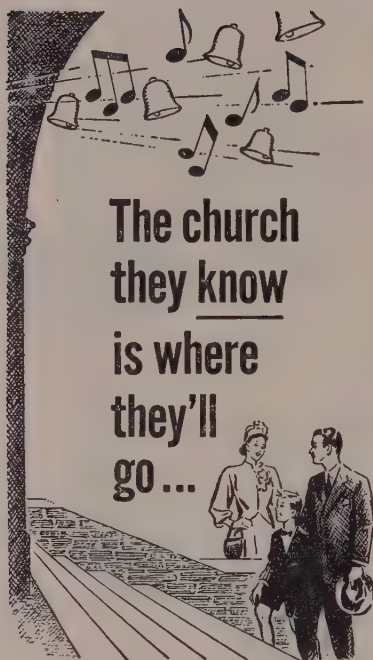
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third—\$15; per page—\$30, one-half—\$15, one-fourth—\$10, one-third—\$12, one-eighth—\$7.50, one-sixteenth—\$5. Since the total intake for advertisements and sponsors was approximately \$1400 and the cost of printing was \$300, it left a net proceeds of about \$1100.

Lastly, a Gifts and Memorial Committee solicited special anniversary gifts and sent out a letter making suggestions of suitable, useful gifts. The result was that, besides large and small donations of money plus an anniversary special offering, the following gifts were presented to the church at the anniversary banquet: three leather and chrome chairs for the Theta Alpha room, two gold upholstered chairs for church parlor, one piano, drapes for Huntington Hall, two clocks, silver candlesticks, an antique painting of the daughter of an early minister and suitable frame for church parlor, as well as some shares of American Telephone and Telegraph.

It's Good News Today

(From page 53)

it. It often happens that there are skeptics who underrate the news that is given, and who are unwilling to give it the credence that will bring joy and satisfaction to the heart. They say, "It sounds good, but can we really believe it?" And there are those who utterly deny the validity of the news, and say that it simply cannot be. By their denial, they also deprive themselves of the joy and blessing it can afford.

But there are also believers, people who accept the good news in faithful hearts, and treasure up its marvelous content in their soul, and thus receive full inspiration and blessing from it. If we are in this latter group, then we are today rejoicing in the good news that resounds throughout the Christian world. For there is no other day in the year that has so caught the heart of humanity as has the day when we celebrate the birthday of Jesus. And small wonder, for its message transcends all others.

But the full acceptance of this good news cannot remain merely as a passive experience. It cannot be just a passing moment of thrill and joy. It must also be an experience that fills our whole being with new life and with the desire to go forth and do something with the good news that has been heard. When the shepherds had gone to Bethlehem and had witnessed what had come to pass, they returned glorifying and praising God for all they had seen and heard. Thus it must also be with us this day, if the good news that we

have heard from heaven is to have real meaning. Our voices and our lives must be given to God in praise and service.

Let us, therefore, accept the good news today. Let us hug it to our heart as something unspeakably precious. Let us live in it, and let us live by it. Let us publish it by every means at our disposal. Then, and then only, shall we exhaust all the wonderful treasure that is contained in the old and ever new story that the Savior is born to the world!

CHRISTIANITY COMES!

Farewell, ye Gods! What makes ye run?

Ye ancient terrors of the world.

Ye fired the minds with phantoms drear.

Ye caught the fancies with hoaxes dour.

Ye swarmed blank heights, and breathed below.

From Stygian shores, to Olympus' winds.

Sham, solemn shackles hitched to trees.

Farewell, old Fakes! And straight depart!

There mounts the stag of world's great mode,

The peerless, faultless, wanted power.
Round desolated shrines and stools
New splendor blanches ebon hell.

A song of struggle and of right;
Of freedom, soul inspiring zeal,
Swells up to heaven, down to earth.
And angels list to exalted echoes.

All spheres and ages knew the secret.
The destined goal seemed sure, spite fall.

For God's Messiah matched the heart—
The heart God gave to make aspire.

Now exalt the priceless star of prophecy.

Bend knee all children of the zone
Of night o'erthrown and morn's great rise.

The Christ of God's great love is here!

—George Hibbert Driver,
Marblehead, Massachusetts

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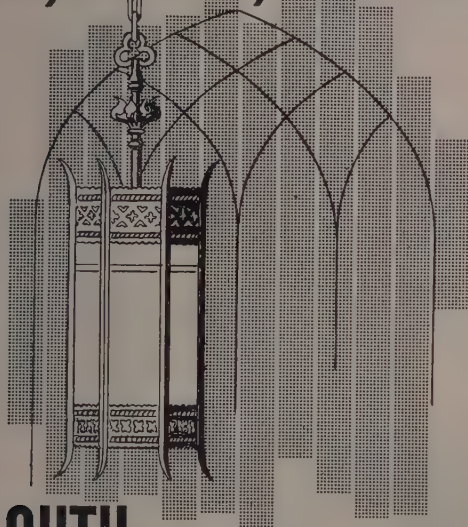
A letter to the London *Sunday Times* relates a story told of an old Yorkshire churchwarden. He had been instructed by his vicar to address the bishop as "My lord." But at the critical moment his memory failed him, and he insisted on addressing the diocesan as "My God."

A LOT IN BETWEEN

Today my preacher preached from Job. He spoke of ashes, sin and boils. And by the time he said "Amen" My "frame" was worn from lack of coils!

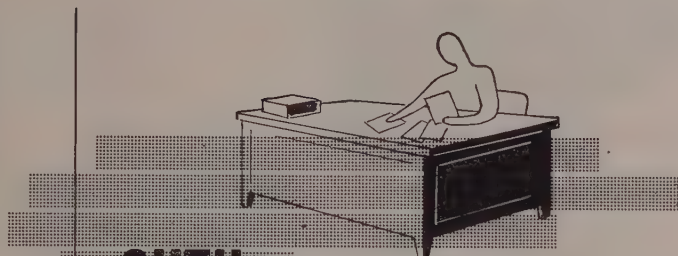
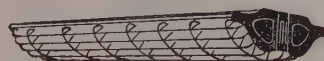
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The Church—Garment of God's Glory

*A Sermon by Douglas A. Smith**

My glory passeth by . . . but my face shall not be seen.—Exodus 33:22-23.

GOD may not be seen by the human eye, but the history and life of the church at its best invests God with such radiance that the observer becomes quickly aware of his person and divinity. God is saying, "You shall not see me but you shall see my glory." The church of Jesus Christ is to be the garment of God's glory. Men and women who see and touch but the hem of this garment will not long be unaware of the gracious presence within.

Some visitors to the city of London during the Coronation of Queen Elizabeth II did not catch a glimpse of the queen herself, but they were caught up in the attendant pomp and circumstance, in the royal pageant; they were stirred to the depths of their nature by the atmosphere, and mood, of loyalty to the queen. They were all very conscious of the royal presence, for in the

cavalcade and pageantry they had seen her glory passing by.

As the history of the church is unfolded, and the "cloud of witnesses" pass under review, we do not see God face to face, but we surely see his glory passing by.

The saints triumphant rise in bright array:
The King of Glory passes on his way.

In the early church many Christians found immortality in the Colosseum, all to make a Roman holiday. Did the ranks upon ranks of spectators in the galleries see nothing but a blood bath? Were they so insensitive to grace that they missed the splendor, and loyalty, of the faithful? Surely it was not for nought. There must have been some, like the centurion at the cross, who knew themselves to be in the presence of God. The seed of the church was the blood of the martyrs; some saw God's glory passing by.

In the Roman Church, saints, whose names are known to us all, lived and

labored. They have left behind them Franciscans, Benedictines, and the like. Their labor was certainly not in vain in the Lord. Men did not see God's face, but they saw his glory passing by.

In the Protestant Church of all ages, great souls have lived and died for their faith. The names of Calvin, George Whitfield, John Milton, Oliver Cromwell, John Bunyan, John Howard are but a few who have striven mightily for their faith. In their time men were looking "for the consolation in Israel," they sought God where he might be found. They did not see his face; but it is not a grotesque claim to say these men saw his glory passing by.

This is the high calling of the church, so to order its life, so to live in the spirit that God is invested with a warmth and radiance that captivates the souls of men. This being so we cannot escape the question, "Is there any beauty in us that men should know him and desire him? How we must pray that men seeing us may see Jesus, that the pageant of our own church life may carry such color and conviction that men see God's glory passing by.

The pattern of our Christian living

*Minister, Howard Congregational Church, Bedford, England.

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must of necessity carry the qualities of God's character or we shall blur his image and men will only see our shame.

The church expresses God's glory when there is ethical purity in practice and intention, from its members. There is always the danger that the world will invade the church, as the church seeks to evangelize the world. There is the possibility that the standards acceptable to the profane will become the standards by which some in the church will allow themselves to be guided.

Some principles for life and conduct must be primary for those in whom God will break out into glory. They will not necessarily be the principles that are generally accepted as binding by the majority in our age. The ethical norm for the Christian must be that which was exalted in the life and teaching of Jesus; he is the final criterion for us. If this claim sets us apart from our fellows then with Lord Rosebery we must be prepared to say, "I must tread my lonely furrow alone."

Jesus never lowered his morality to suit any given situation, neither must his followers. Where others put wealth, power, fame, first the Christian will not; his chief aim will be to qualify as a child of God, exemplifying those virtues in all realms of conduct which are Christlike. Then, and only then, will men see God's glory passing by.

When the world famous singer Caruso died his executors were surprised to find a statement in his will conveying the following meaning, "I am not a man, but a money making machine for financial managers... I am dominated by money. Once I sang in youth like a lark... now I am kept in a glass case for the money makers..."

The church conveys the fragrance of God's glory when alongside ethical purity, there is selfless service. Some there are whose actions are just and honorable, but whose lives do not carry any warmth or companionableness at all. God is Love, and those who would interpret him to their age must live in charity with their neighbors. Just as God gave himself to the world of men in Jesus so must the church give itself in loving service to its fellows. Von Hugel was right when he said, "It's caring that counts."

The history books tell us plainly that the church has had a great record of humanitarians. No one can deny the God-like service of John Howard the Prison Reformer, upon whose tomb at Kherson the Russians wrote, "Whoever thou art thou standest at the tomb of a friend." Noble pages have been written in the Lambs Book of Life by men like William Grenfell, and Lord Shaftesbury, in working for the underprivi-

leged. What of the present? We must look around, but not too far afield. What is happening on our own doorsteps? Are we as church members a coterie of self respecting people without much urge to share, or care, more concerned with our own advancement than with the sorrows of the world. We may declaim rightly that we are not our brother's keeper, but we cannot escape the fact that we are our brother's brother. When Constantine the great West Indies cricketer came to play for an English league side, the captain asked him where he wanted to be in the field. Constantine is reported to have replied, "Place me where there is most work to be done, and I can be of most service to the side."

Loving service, blithely, and freely given, without counting the cost, is a cutting edge of the Christian Gospel. It is one of the things which open men's eyes to the God whom we serve, for it is seen there is a higher loyalty, than that common to many contemporaries. Albert Schweitzer was recently offered a large sum of money if he would leave his work and allow a film company to make a film of his life's work. Characteristically Albert Schweitzer refused, neither additional fame, nor fortune, could turn him from the path of service he had chosen in Africa, at the call of God. When men serve in that spirit, God is very near to men, and they see his glory passing by.

In the deep undertones of the spiritual life God's presence is conveyed, probably in the most forceful of ways. The best advertisement for Christianity has always been the truly dedicated Christian. There is some value in being good; as well as doing good. Some of the greatest characters of the Bible narrative conveyed the presence of God not only in their actions but in their presence. Moses' face shone, and Stephens whole soul was radiant as he died a martyr's death.

God is Spirit, and they that worship him must worship him in spirit and in truth. Let it be said, that when his worshippers do so worship him their lives become expressive of God's essential nature. Then men are aware of his divinity as never before. We over-emphasize one side of Christian living if we only stress works, simple piety is self vindicating, and has great evangelistic quality. When a life points to the truth at its deepest levels it is performing a work beyond price. The devout life adds lustre to God's name; it brings him glory as nothing else can.

Pundit Nehru recently received a visit from a young visionary of his own nation. The visitor set before Pundit Nehru certain propositions. The Pundit hastily scanned the pages, and

then looking at the young man he asked, "What are you *doing*?" The young idealist retired defeated; it is not always possible or easy to frame words for a vision. But it is possible. Pundit Nehru was using the wrong balances for measurement. Rembrandt was a capable man of his day, but he spent it seeing visions and trying to trace them in water color and oils on canvas. To him in exasperation the energetic might say, "What are you *doing*?" Perhaps there is no reply except the genius of his pictures which interpret truth and reality to the minds of men; so that for once they see crystalized something of the infinity they have been reaching after.

Pascal spent much of his time in bed, in ill health, just as it seemed, scribbling odd thoughts on scraps of paper. Men might ask, "What are you *doing*?" Probably he would have found it difficult to have given any practical reply; but later generations know that his philosophy was to interpret new areas of truth and reality to men. By being himself, at his best, and putting his best on record for posterity Pascal and Rembrandt put truth and reality on the map of men's minds. So by being ourselves, at our best, we are putting on record a story which is profound as it is simple, and between the lines men read, and the glory of God is passing by.

THEY SAY — WHAT SAY THEY? LET THEM SAY

PREFERS SERMON CALENDAR

Editor, *Church Management*:

Upon page 23 of the July issue of *Church Management* you have asked for the reaction of your subscribers to certain changes made in the magazine.

Frankly, the series of "Special Day Sermons" do not appeal to me as strongly as the previous outlines for suggested sermons of a year.

As secretary of The Pacific Grove Minister's Fellowship it falls to my lot the arranging of special programs in which there is a union of all churches and I had looked forward to having more suggested sermons for various periods of the year as leaders in helping the arrangement of future work. This is definitely lacking in the special day sermons as neither the several ministers in this fellowship, or I, would think of appropriating some one else's prepared copy—though all of us do enjoy constructive suggestions such as the church sermon calendar of other years offered.

It is to be regretted the loss of

Thomas H. Warner who has offered this help in times past and it is to be hoped that before too long a time you can find someone to carry on a similar work.

H. C. Foxton,
Pacific Grove, California

COMMUNICATION WITH THE DEPARTED

Editor, *Church Management*:

Read your editorial, "Communication With the Dead" with a great deal of interest.

As sincere members of a Spiritualist Church, we would like to congratulate

you on your unbiased, honest, and fair way of presenting the story of Spiritualism. If there were more people like you who had the courage to express their inner convictions, in spite of inevitable criticism and ridicule, we feel that greater progress would have been made in all fields—religion, science, health.

As an unbiased, sincere, open-minded individual delves further into the mysteries of life as lived on the Other Side, spiritual healings, communications with great souls, he will realize as you

(Turn to page 63)



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The Dedication of an Altar Window

*by Ralph S. Meadowcroft**

THE altar window is the principal window in a church. It must set the pattern, tell the story of that church. The initial problem, therefore, is the subject for its design. If ours had been a church bearing the name of an apostle, the altar window might naturally represent that man. But Grace Church offered no simple solution. It is the grace of God we receive and by which our souls are nourished. And we obtain this grace through our Lord Jesus Christ. Therefore the center of such a window should be a portrait of the Lord. But what Christ shall be presented? There is a description of this Lord of the Church in the Revelation of St. John the Divine. These are the portions which have been portrayed in our window:

I was in the Spirit on the Lord's Day and heard behind me a great voice, as of a trumpet. (1:10)

Saying, I am Alpha and Omega, the first and the last, . . . (1:11)

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks. (1:12)

And in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. (1:13)

And he had in his right hand seven stars; . . . and his countenance was as the sun shining in his strength. (1:16)

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me saying unto me, Fear not, I am he that liveth. (1:18)

The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. (1:20)

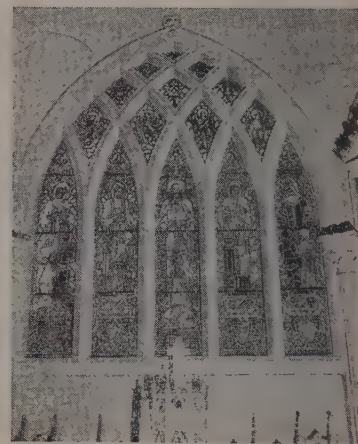
And round about the throne were four beasts . . . And the first beast was like a lion and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle . . .

And they rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was and is, and is to come." (4:6-8)

The vision is completed with the three crowns which he wears, for this Lord is Lord of sorrow, Lord of grace, and Lord of all creation.

So was decided the central panel of

*Minister, Grace Episcopal Church, Charleston, South Carolina.



Illustration, Courtesy R. Geissler, Inc.

THE ALTAR WINDOW

Grace Episcopal Church, Charleston, West Virginia

the window and the lancets above. Now came the second problem. The grace of God is mediated to men through Jesus Christ who is "he who liveth and was dead and is alive forevermore." But how do we who enter this church obtain his grace?

God's grace may come to you in many ways, but so far as the church is concerned, it is given through the services which are celebrated here, and especially the sacraments. We become children of God through the sacrament of Holy Baptism. We are strengthened for life through the sacrament of Holy Communion. While not sacraments of the Gospel, the two side panels represent rites which are celebrated regularly before the altar of a parish church. By Confirmation we witness our mature desire to be members of the church. Finally, before the altar, Christians utter vows of life-long devotion, thus transforming marriage into Holy Matrimony which is a holy estate quite different from any secular union. Thus this window represents the spirit of Grace Church, what she is, and what she exists to do.

From every aspect therefore, this is a genuine creation of the art. It tells a story which is relevant to its sur-

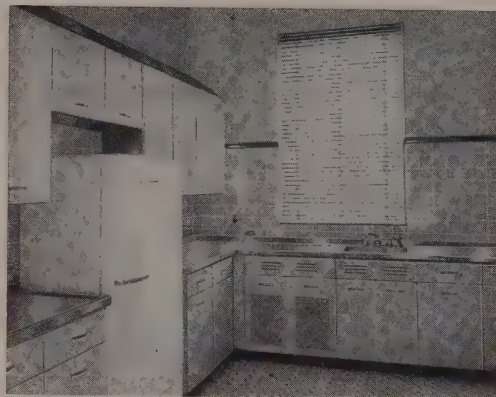
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It will inspire men and women to worship in the beauty of holiness, not only in this generation but as long as this church shall stand.

They Say — What Say They? Let Them Say

(From page 61)

wrote in your article, "it may be a compensating one to the serious, competent explorer."

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sunshine and rendering help to our fellow human beings while on this earth plane.

Thanking you for your fine article, and wishing you a "Happy Exploration" in the field of Spiritualism, we are

Sincerely yours,
Katherine and Lester Voge,
Hales Corners, Wisconsin
DOG WORSHIP

Editor, Church Management:

I was a subscriber to your publication for a number of years. The reasons I have not resubscribed are several.

A number of months ago you published an article from a man who wrote about his dog and the way in which the dog regarded him. It was one of the most repulsive things I had ever seen in print in what is supposedly Christian. For any man to make himself a "deity" to a dog is bad but to me it was even worse that your publication should have accepted that article. I tell you frankly, I fairly shook inwardly from such blasphemy. To be sure that I had not jumped to the wrong conclusion, I read it three or four times over a period of days. Maybe I am wrong but that article was too indicative to me of a weakness in your editorial policy.

Still another reason why I have not renewed my subscription is that I feel the rate is too high in the light of all the paid advertising you handle.

Another reason is that while I am a strong denominationalist, (A.B.C.), I am also a strong conservative (theologically), I believe your publication caters more to the liberal theologian. I do not mean to boast or be arrogant, but I have found that a dynamic theology, plus common sense, plus humility are after all the best sources of motivation for a growing church. This is my fourth charge (just getting started here) and I find it works. My old English Bible professor, Dr. James Maxwell, had one of the greatest secrets to ministerial success. I can still hear him saying after seventeen years out of the seminary, "Brethren, love the people, love the people." It works.

Yes, your publication has many good things in it but the average pastor I believe has to decide from what sources (editorially and managerial) he gets his best help. Herein then is a third reason. A man has to spend his money for "helps" where his dollars get him the most, and most of us have far too few dollars.

As for social security for the ministry, I think you are invading this
(Turn to page 67)



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"Boats in a Fog"

*A Sermon by William Forshaw**

And when neither sun nor stars ap-
peared for many a day . . . —Acts
27:20.

ST. LUKE excelled himself in writ-
ing this exciting story of a ship-
wreck in the Mediterranean Sea.
The ship sailed from Palestine for Italy.
On board were many prisoners who were
being taken to Rome for trial. St. Paul
was one of them. Including the sol-
diers in charge, there were 276 souls
in all. A severe storm arose in mid-
sea. Danger and hunger stalked the
ship for fourteen days. At last it ran
aground; the bow stuck on the shore
of an island, Malta, and the stern was
broken by the pounding surf. The sol-
diers wanted to kill the prisoners, lest
they should escape by swimming
ashore; but the captain, desiring to
save Paul, forbade it. In fact, but for
Paul's calmness and sane advice, to-
gether with his trust in God, everybody
would have perished.

The plight of Paul in this shipwreck
was only one of the great hardships he
endured in the thirty years of his
Apostleship. Life was stern and ear-
nest for him; the rigors of prison; the
weariness of long miles on foot; the
bitterness of persecution; the unfair
opposition of both friend and foe; and
a chronic physical infirmity. But noth-
ing could quench his earnestness—not
the pain of disappointment or opposi-
tion. The love and authority of Christ
constrained him.

From the story of this shipwreck we
have a text to present this theme: The
essential reality of going about our
business among the earnest elements
of life. Paul was going about his busi-
ness as an Apostle in a storm at sea.
Our storms may not be at sea, but still
they are storms. Our path may not
be along a treacherous shore line but
it may be nonetheless precarious.

In northern California the coastline
is far more rugged than it is in the
south—steep, jagged hills rise from it;
massive rocks lie along it like small
islands, here and there, beyond the
surf; dense fog often gathers over the
sea. In Monterey used to live Robin-
son Jeffers,† who wrote poems about
this northern coast—one is "Night"—
"The ebb slips from the rock." An-
other is "November Surf."

Some lucky days each November great
waves awake and are drawn
Like smoking mountains from the west.

*Minister, Union Congregational Church, La
Jolla, California.

In this poem throbs an interest in
the issues of life:

The tide, moving the night's
Vastness with lonely voices.
The rock hidden in the deep of the
waters of the soul.

"Boats in a Fog" is a short poem
where this interest is uppermost. This
is how it begins:†

Sports and gallantries, the stage, the
arts, the antics of dancers,
The exuberant voices of music,
Have charm for children, but lack no-
bility; it is bitter earnestness
That makes beauty; the mind
Knows, grown adult.

Bitter earnestness belongs to the
adult mind. Life is not a trifling mat-
ter; it is not all sweet. There is beau-
ty in the sheer ruggedness of the north-
ern coast, a beauty enhanced by the
trees on it, bent and gnarled by ocean
winds, and sometimes wrapped in wisps
of fog. A human face may be beauti-
ful because bitter earnestness has cut
deep lines in it, and suffered it with
tender thoughtfulness. A professor
of English, to illustrate a lecture on
poetry, held before his audience a
photograph of a blind, French physi-
cian. The doctor was holding to his
ear an infant, to examine it. The pro-
fessor saw poetry in that face, sight-
less though the eyes were; kindness,
strength, tender solicitude and earnest-
ness; the long, firm, yet gentle fingers,
too, grasping the infant near the heart.
Earnestness is bound to meet bitter-
ness; no matter how earnest you are,
you fail to do all you would wish to
do; discouraging words are spoken to
you.

"Boats in a Fog," paints a word-
picture of boats sailing in fog-drift
that muffled the ocean. Six fishing
boats, like shadows, following a cliff
for guidance:

Holding a difficult path between the
peril of the sea-fog
And the foam on the shore granite,
Patient and cautious
Coasting a' round the peninsula
Cut of the vapor and into it.

The boats preached a short parable
of life for the poet. It fits in nicely
with the experience of Paul in the ship-
wreck. The poem concludes with this
truth:

A flight of pelicans
Is nothing lovelier to look at;
The flight of the planets is nothing
nobler; all the arts lose virtue
Against the essential reality

†Permission to quote by courtesy of Random
House, Inc.

Of creatures going about their business
Among the equally
Earnest elements of nature.

I

Business among the earnest elements of nature. Think of the day's work: people have to work in fog and rain, snow and frost, intense heat and scorching winds; they farm in Imperial Valley at 111° in the shade; business was carried on in New York in a humid 100° temperature. Sailors are at sea in all weathers. A young mother with four small children, the youngest four and a half weeks old, deserted, without warning, by her husband—bitter earnestness—how often we see it.

For long there has been unrest in the world of business: strikes, and threats of strikes; a disturbing spirit pervading labor and industry. We are continually having that thrust upon our attention. But what of the large classes of non-striking persons, who go about their business, in the earnest elements of nature and of life; mothers constantly contriving to keep a family in well-being on a moderate budget; white-collar workers toiling in offices with no big increases in pay; teaching in schools and colleges; multitudes of people, quietly performing their duties on medium salaries—doing essential work for the nation, too busy and tired to think often of theories of government, or the Taft-Hartley law, or psychological formulas, or even of religious creeds. Think of law-enforcing officers in cities, continually in danger of violent death; the hosts of young men in our armed services, many of them homesick, subjected to a strange and difficult environment; pilots who carry passengers through the air in bad weather; is there no earnest bitterness there, making beauty? Is there no quest of essential reality? Is there no sense of God as a mainstay?

There is unrest in international affairs. Of India, we dramatize the life of Nehru and his sister, but what of the millions of wretched villagers, in a hot climate, inheriting centuries of privation, low diet, poor crops. Look at China; let us forget for the moment, the headlines about the Nationalist government and the Communist government, neither of which is understood by masses of Chinese, and think of the hordes of peasants and small business men; the slaving farmers who have never known ease and comfort; the people of whom Pearl Buck wrote in *The Good Earth*. Could anyone read that book or see the picture of it, without being moved to tears by the poignant beauty which the author, who knew and loved the Chinese people, felt in her own bones. Do you think that the Christian workers in India could

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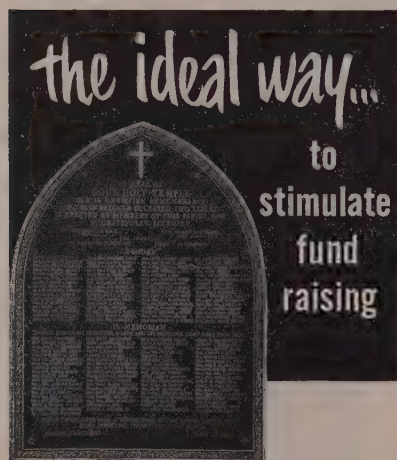
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have remained at their posts for a lifetime unless they had seen there how bitter earnestness makes beauty in human character? Able young people with the highest educational attainments are still volunteering for Christian service in countries like India, Africa and Turkey. If only for the benefit of the children of those lands they believe their sacrifice of home and comfort is amply justified.

II

The adult mind. It grows so. Overstreet has described it—the mature mind. Have you ever thought that the word "adult" comes from the same root as "adolescent"? Adolescence is from a word which means "to nourish." Adolescence is the period in life when the whole nature should be at the peak of nourishment. Another phase of the meaning of adolescence is "to grow." There can be no growth without proper nourishment. Adulthood marks the maturing of adolescence—the evidence that the nourishment for the whole self has been satisfactory. The mind knows, when it has grown adult; knows that bitter earnestness makes beauty; knows how to manipulate the engines that make life go, to maneuver one's "boats in a fog"; to pick one's way cautiously along a cliff veiled by the mist of the surf. A mother was looking at a new television set. By her side was her small child. The salesman recommended the set as follows: "This one, madam, is proving very popular; it is so complicated that a child can't possibly operate it." A relief, indeed; the child mind is in the ascendancy so much that we welcome something which is admittedly beyond his powers. An adult knows how to operate his boats in a fog.

The other day, I was watching a gardener tear up a lawn. He explained it as a check on Bermuda grass. Picking up a sprig of the grass, he told me that the light brown color in it, at this season, is on a sheath which nature slips on the blades of the grass to protect them from the cold of winter; underneath this sheath is a living plant; short tips of green peep out to adorn the brownness, so vital, that if you merely place the sprig on the ground, it will send down new shoots to become roots in it. We could say that bitter earnestness may be like this brown sheath—in itself, not beautiful, and yet making for verdant beauty within it, and even protecting the beauty.

The Christian faith does not actually glorify suffering or bitter earnestness; it accepts it as a common lot, and offers the grace of God to bear it. It recommends that we look at things not seen, which are eternal. Thereby,

our spirits are nourished, and grow into Christian adulthood. The Bible bids us not to be children in the faith, who must be fed with the milk of the Word, but to be men who receive the strong meat of the world.

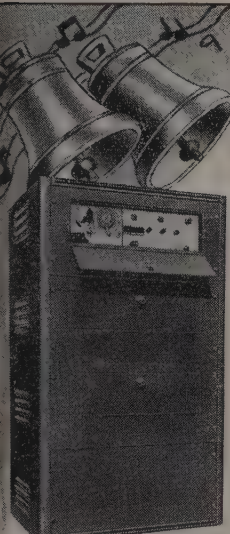
III

The Essential Reality. Flight of pelicans is lovely, but not lovelier than boats in a fog, cautiously wending their way between rocks, the men in them encountering rough and foggy seas, seeking essential reality as against the incidental. Pelicans seldom are lost on the shore; they are at home there. Boats have human freight. Paul was not deceived by the gentle breezes that for a while caressed the ship. He feared a storm would break.

Last week-end three young men left Long Beach in a small motor boat to sail twenty-two miles to Catalina. They anticipated pleasure both on the trip and when they arrived on the island. They were not trained navigators; they proved not to be far-seeing. Halfway across, the motor died. For five hours they were out of sight of land. Two of them became seasick. Fortunately, a larger boat came alongside and towed them to Catalina. They had run out of gas; they had little knowledge of navigation, or weather, or the cross-currents in the channel; they really suffered from suspense and anxiety; they had no warm clothes with them, and little cash. On the island, only the unexpected kindness of a woman provided lodging and warmth, for they were chilled on arriving there. "Never again!" they said. They had not grasped the essential reality of how to deal with the rugged elements of nature. They had given too much thought to the incidentals of the trip.

We have to cross the channel of life between adolescence and age. What of the size and seaworthiness of our boat? What is the equipment on it? What are we learning about the navigation of it? Have we foreseen cross-currents and heavy seas? Do we know where to obtain enough supplies between points of landing? See Paul's masterfulness on the ship in the storm, a masterfulness filtered out of bitter earnestness, gathered in the heights and depths of Christian experience, and a steadfast faith in God.

The essential reality includes a perception that at the heart of all success there may be bitterness of earnestness; when we think we have attained a supreme achievement, the poison of pride may spoil it, bitterness coming from earnestness. We look forward to a distant landing-place; it draws us to itself, instead of driving us; it looks substantial and sure enough for us to



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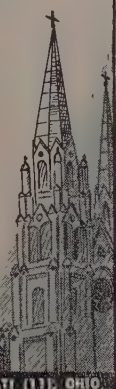
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be led on by it; and yet, there may be a cloud of uncertainty over it, which makes it both puzzling and dangerous; but nevertheless, it remains so commanding, so possessive, that we hear God speaking in it; it is the essential reality of life which we earnestly want. Then it is that we know the truth of the poem that "bitter earnestness makes beauty." Then it is that we may hear the voice of God as St. Paul did in the storm at sea: "Do not be afraid, Paul." And then Paul said with assurance: "So take heart, men, for I have faith in God that it will be exactly as I have been told."

They Say—What Say They? Let Them Say (From page 63)

field in a way in which a church publication has no right to invade it. For the preservation of a free church, a free democratic society and the complete separation of church and state in religious functions let the denominations have their own pension and retirement plan which the American Baptist Convention and some other denominations are doing so admirably. Seide B. Janssen, Belleville, Illinois

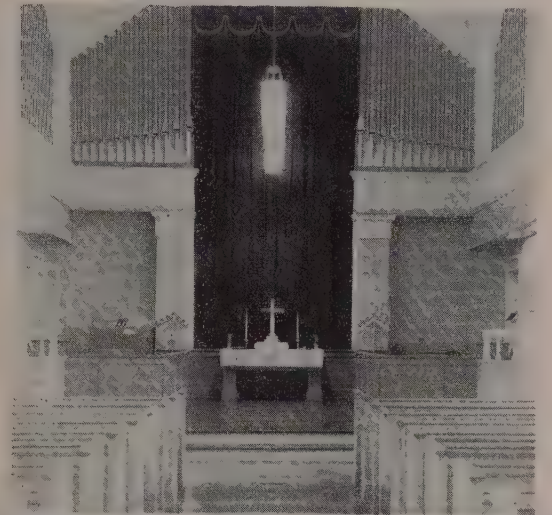
A LOT OF NONSENSE
Editor, *Church Management*:
While I am writing, I want to say that I think your recent article on Spiritualism is a lot of nonsense. W. L. Reppenhagen, Decatur, Illinois

SYNAGOGUE ARTICLE HELPFUL
Editor, *Church Management*:
Thanks for publishing the article, "What the Jew Owes to His Synagogue," in the November issue of *Church Management*. It is one of the most helpful and challenging articles I have read in a long time. Your introduction was probably necessary to keep some readers from skipping over the article, but how regrettable it is that there exists a situation which seems to call for an apology.

If I don't fall down on the job the material is going to do a lot of good in our church. Thomas A. Fitzgerald, Columbia, South Carolina

THE CHRISTIAN'S PRAYER WHEEL
A most interesting and helpful leaflet has been produced by the Calvary Presbyterian Church, Cleveland, Ohio. It is called the Christian's Prayer Cir-

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cle and has the purpose of directing one's devotional moments through the medium of color. On the front are seven concentric circles starting at the center yellow, which stands for God. Then extending to the rim, in succession are the blue circle which represents the family, the red which symbolizes the church, the gold which represents community with its seal of Jerusalem, the Golden; the fifth circle is for foreign countries, while the seventh, colored tan, represents the nations back of the Iron Curtain.

The copy was written by Mrs. John Bruere, wife of the minister of Calvary Church. While intended for local distributions, copies will be made available to readers of this magazine who may desire them. Address Mrs. Bruere at Calvary Presbyterian Church, 2020 East 79th Street, Cleveland 3, Ohio. Include five cents for each copy desired.

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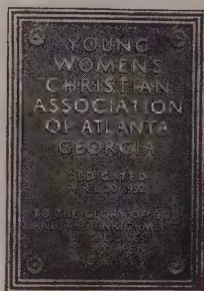
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In the December PULPIT DIGEST

The professional journal of
the Protestant ministry

- **PRONOUNS FOR PREACHERS—**
I: WORDS
The first in a series of five articles on the pronouns which have the most significance for the preacher by David A. MacLennan.
- **THE FINDING OF THE BOOK**
A sermon for Universal Bible Sunday by Millar Burrows.
- **CHRISTMAS WITHOUT CHRIST**
A Christmas sermon by Ralph Theodore Haas.
- **NEW YEAR'S EVE**
A complete worship service for Watch Night by W. A. Kuntzleman.
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PULPIT DIGEST

Great Neck, New York

TRY THIS TECHNIQUE

Direct Mail Evangelism

by William M. Hunter*

READERS of *Church Management* know by this time that I am an experimenter in direct mail methods. I have previously brought to your attention mechanical equipment and production ideas which should have proved helpful. In this article I want to give some personal experiences in a new parish.

First of all I would like to recommend a book. It is *A Technique for Producing Ideas* by James Webb Young, available at \$1.25 from Advertising Publications, Inc., 200 East Illinois Street, Chicago, Illinois. It has a brief, to-the-point foreword by Reinhold Niebuhr.

You and I have a job of producing and/or disseminating ideas. Just how do you do this? And how can you do it effectively?

Jim Webb explains with disarming candor why he shares his highly profitable technique with his readers, saying:

If you ask me why I am willing to give away the valuable formula of this discovery I will confide to you that experience has taught me two things about it:

First, the formula is so simple to state that few who hear it really believe in it.

Second, while simple to state, it actually requires the hardest kind of intellectual work to follow, so that not all who accept it use it.

Thus I broadcast this formula with no real fear of glutting the market in which I make my living.

I won't endeavor to review the book further. All I can say is this: Take it or leave it; the book teems with practical, down-to-earth suggestions! If you aren't willing to put out \$1.25 and less than an hour of reading time to expose yourself to the ideas in it—you won't benefit from what I'd have to say about the book, either!

D.M.E. Has Many Uses

In February, 1953, *Church Management*, I had a lengthy "how-to-do-it" piece on Direct-Mail Evangelism, under the title, "Preacher—Sell Your Church!" Since then, I've come to a new church. One of the factors leading to the call was the basic idea contained in that article, along with sev-

eral others I've had from time to time in this esteemed periodical.

As I write this, I haven't gotten into full swing with D.M.E., though we're gearing our church right now for a full-scale offensive in the fall. But I have been trying out format and copy on the members, pre-testing the ideas, as it were.

For instance, I've been disturbed, during my ministry, with the length of time it takes a pastor to "sell himself" to people so he can really knuckle down to the important job of pastoral counseling.

I had found this true, too, back in New York, where I was the Protestant chaplain in a large cancer hospital. Often a patient would wait so long before he'd really "talk to the chaplain" that he'd either turn critical or go home with an arrested case before he would talk. I had reason to believe it wasn't entirely my own ineptitude in the initial interviews, though I couldn't entirely discount that, of course.

So, after much prayer and thought (I discovered upon reading Webb's book, reviewed above, I was really following the steps he outlines for producing really constructive ideas), I came up with a little leaflet, which the hospital gladly gave to each Protestant patient admitted, as they entered the hospital, which they could, if they wished, read before they ever saw me, in person. Here is a copy of that leaflet:

The James Ewing Hospital

Dear Protestant Patient:

This will introduce me. I am one of your friends at this hospital.

I am your Protestant Chaplain, the Rev. William M. Hunter. So you'll know me when I come to see you, here is my picture.

Tuesdays through Fridays, 10 a.m. to noon, I'm usually in the hospital. Unless you are in a treatment room, in an operating room, or sleeping, you're likely to see me twice a week. Also, I am on call any hour of the day or night to see patients who need me; who are on the critical list, who are about to have an operation, or who have things to talk over with me. If you wish, I'll get in touch with your home-church pastor for you, so he can visit you.

When I visit you, I stay but a few moments: I come in, see how you're doing, ask God to bless you, and go on.

*Minister, First Presbyterian Church, Robinson, Illinois.

If you're asleep, I don't waken you: you may need that sleep. My visits are mainly brief because I have quite a few patients to see, because I don't wish to tire you with much talking.

But although I usually don't stay long, I do want you to feel free to talk things over with me any time you wish! If it will help you to talk things over with someone, I want to give you just as much time and attention as you need. Even if I can't advise you (which is sometimes true), it's good often just to have someone you can talk with about that pressing problem. So, I'm never in too much of a hurry to stop, to talk with you, or to pray with you, whenever you want me to! If you miss me on my regular rounds, the nurse can call me. I'll come as quickly as possible.

Then too, if you wish Holy Communion, ask me to bring it to you, whether or not I'm holding a regular Communion Service. Sometimes it helps to have Communion before an operation. If you think it will, please ask me to bring it to you, regardless of your denomination or church.

Sundays we have church, at 1 p. m., in the Mezzanine Classroom. We guarantee you'll be back in your room before visiting hours. Church begins well after lunch, lasts only half an hour. All patients who can be moved, whether by wheel chair, in bed, or by walking, are welcome. It is a short, but complete, Church Service of Worship to Almighty God.

Patients claim this worship means much to them. They say it is good to leave the wards to worship God, to pray, to hear a sermon. Many remark they've received spiritual help which has pulled them through tough spots, helped them through deep waters, given them a sense of God's nearness and love. Maybe YOU will find that church here will mean as much for you!

I am one of your friends in the hospital. I want to help you, in Christ's name, either to get well or to face the future with that peace of mind that comes from being at one with God the Father. If your experience is like that of many who come here, you may well discover for the first time in your life how much God really means to you, how much he loves and cares for you. I hope I may have the privilege of helping you find in him all that he desires to mean to you.

May God richly bless and keep you now and always.

Sincerely, in Jesus' name,
Wm. M. Hunter

The result?

Whereas I once required an average of six visits to have a patient feel enough at ease to want to talk freely, I now needed only an average of 1½ visits! Obviously, the idea had merit.

So, when I came to Robinson, I decided to adapt this idea to the new parish. Here is what I did:

1. After I was notified of the vote of the call, I sent a mimeographed letter to every member and prospect name in the church, thanking them for the call, and in general trying to "get acquainted" by mail. Many took this letter

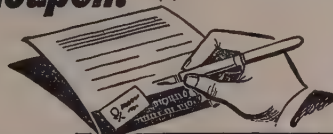
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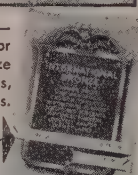
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personally enough to write letters of welcome ahead of our actual moving date.

2. Upon arrival, I determined to use the weekly bulletins and a monthly newsletter to "plug" the idea we like Robinson (which we do) immensely, that we are here to do the Lord's work (which we are) any time of the day or night. Though I've not established specific "consultation hours" (I'm not sure I will; it helps to be flexible)—I've had more people seek conferences with me of a pastoral nature, the first month and a half, as this is written, than I've ever had approach me this way in a year and a half up to now.

3. I've tried to personalize my visitation and publicity. For example, take the matter of "calling cards." After all, we like to leave something to show we've called when no one is at home. Well, a local printer had given me a little pad to use at the 'phone for taking messages. I applied (without realizing it at the time) some of Jim Webb's techniques and—zing!—up came an idea which has won much favorable comment from the parishioners. Instead of a printed card, I leave a Stenafax-Stencil duplication of a page from the above-mentioned memo pad, with space for a personalized message. Here is a sample of this "personalized" calling card:

First Presbyterian Church
 Robinson, Illinois

To _____

Date _____ 19__ Time _____ a.m.
 _____ p.m.

WHILE YOU WERE OUT

Rev. William M. Hunter
 303 S. King Street
 Phone No. 445

Called to See You

Telephoned

Will Call Again

Please Call Him

Message: _____

These were pasted up, four to an 8½x11 sheet of paper, made into an electronic Stenafax Stencil, run off on my Gestetner Duplicator on a nice grade mimeo paper. The local printer cut them for us and "blocked" them into convenient pocket-size booklets for ready use. I always have a supply with me or in my car.

It shall come to pass, saith the Lord, that I will pour out My Spirit upon all flesh.

Jesus saith to His disciples, I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever: even the Spirit of truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you.

Send, we beseech Thee, Almighty God, Thy Holy Spirit into our hearts, that He may rule and direct us according to Thy will, comfort us in all our temptations and afflictions, defend us from all error, and lead us into all truth; that we, being steadfast in the faith, may increase in love and in all good works, and in the end obtain everlasting life; through Jesus Christ Thy Son our Lord. Amen.

O God, who dost sanctify Thy universal church in every race and nation: Shed abroad throughout the whole world the gift of the Holy Spirit, that the work wrought by His power at the first preaching of the Gospel may now be shed abroad among all believing hearts; through Jesus Christ our Lord. Amen.

This is the reverse of the hospital leaflet described by Mr. Hunter.

4. I've sought and received ideas from my church officers. We've some pretty successful businessmen in our church. Their ideas are usually sound; they love it when a constructive idea "takes fire," either "as is" or suitably modified.

For instance, I raised the question of permit mailing versus first-class mailing for our forthcoming Direct Mail Evangelism campaign. One of my elders said, "Who ever reads permit mail, anyway? I'm for first class mail, even if it does cost us more." But another chimed in: "Well, the preacher does have a point in his desire to economize. Why can't we get out a nice envelope, complying with postal regulations, but with a really attractive return-address, so folks'll know who is sending them the mail?"

The result? I talked over this idea with our local printer, who liked the idea fine, and came up with a "nifty" envelope which has several advantages:

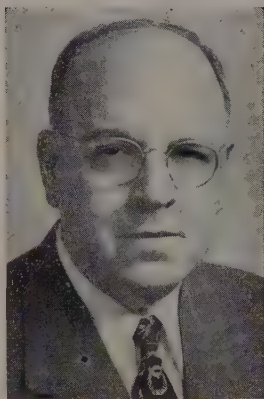
1. It is plainly marked.
2. It is easily stuffed with a minimum of folding.
3. It combines a "sales" message with a dignified appearance.

The beautiful 6x9 envelope cost us, printed and delivered, less than we expected, less than \$39.00 for 3000 high-quality-stock envelopes. Thus, by using

(Turn to page 90)

Experiences in Church Counseling

by William H. Leach



WILLIAM H. LEACH

To this day I do not know what other counselors charge for their services. I soon found that any charge which I make must be standardized. So it is now set up on the basis of *per diem* charge, plus travel (usually airplane), plus local hotel bills. This plan seems to work out very well.

Kinds of Help Wanted

No two churches have the same problems but there are certain patterns into which churches fit. My calls have been mostly in connection with new building programs. Occasionally a church needs help on shaping its program of activities. But the ratio between the church building counseling and program building has been about nine to one.

I had expected there would be calls to help churches set up adequate offices with membership and financial systems. But to date I have not had a single call for this. I suspect that from a point of view of proper office procedure this might come into the picture in the future. Today, even among churches which are erecting large buildings there is little recognition of the need of conveniently arranged offices, with intercommunication systems for the various staff members.

In a majority of the cases, in my experience, the counselor has been called in because of an *impasse* reached by leaders in the local church. They are conscious that additional building space is required but they do not know how to proceed with it nor do they have much of an idea of what kind of a church building they need.

(Turn to page 83)

CHURCH counseling is not a new profession. It has been practiced for years. Mostly the counselors have been denominational representatives. They have been placed in an official position from which they can interpret the policy of the denomination. They have advised local churches on their internal organizations, plans for promotion, selection of church building sites and building programs.

In the past, however, there have been very few independent counselors who have offered their services to the churches. At one time we had on the staff of *Church Management*, Dr. Henry Edward Tralle who, I think, may have been the first entirely detached counselor on church building, to offer his services to the churches.

When Dr. Elbert M. Conover moved from the Methodist Board of Home Missions to the Bureau of Church Building and Architecture of the Federal Council of Churches, he offered his services as counselor under the sponsorship of that body. It was an interdenominational service which proved very valuable but became very inadequate as the church building program actually got under way. The Board of the Bureau of Church Building appreciated the limitations of its one-man staff and late in Dr. Conover's life sought to limit the work of this bureau to an educational program. This, I think, is the policy which is being continued under the leadership of Harry A. Atkinson.

The tremendous growth of the churches, combined with an unparalleled amount of church building has created the necessity for more counselors who can help churches and ministers faced with the opportunities of the present time.

My own efforts in this field started through no conscious effort of my own. An invitation would come to visit a church to look over its plans or to discuss a new building. Then there would come another, then another, until it placed a burden on my time which was already crowded with publishing details. The first visits were made at no cost to the client or for simply an expense charge. But as the calls increased I found that a more serious study than was possible in a two-hour visit could be helpful and I also found that the churches were willing to pay for this type of service.

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Living Today

Mandate to Humanity by Edwin McNeill Poteat. Abingdon - Cokesbury Press. 238 pages. \$3.75.

In this volume the Ten Commandments come to life. What, after all, gives the right to command? After answering this question, Dr. Poteat goes on to discuss the various mandates within these Commandments. Though these were first worked out in sermons in his church in Raleigh, North Carolina, they have been expanded to be one of the most complete studies into the backgrounds and interpretations of the Ten Commandments, as well as a presentation of their relation to modern living. Scholarly and yet most readable, penetrating and vivid, these chapters make an excellent book for ministers and lay persons.

H. W. F.

The Church and Social Responsibility, edited by J. Richard Spann. Abingdon-Cokesbury Press. 272 pages. \$2.75.

This is a difficult book to review. The editor states his main purpose in his preface as follows: "The thesis of this book is that Christian salvation also includes the social order; that the Christian church is responsible for the social conditions and must provide redemptive measures for society." In support of that thesis fifteen men, all of them specialists in their fields of learning, twelve of them attached to theological seminary or university faculties, one of them retired from such a post and the remaining two executives in the National Council of Churches contribute essays under these four groupings: "The Social Ministry of the Church," "Basic Human Rights and the Community," "The Church and the Economic Order" and "The Church and the Political Order."

The main fault of the book is that it attempts to import too much in too few pages, that it lacks the unity and coherence which a single authorship can provide and that too many of the authors use too much technical terminology. Necessarily the essays vary in their appeal. The reviewer found most profitable "Race Relations and Civil Rights" by Professor Walter W. Sikes of Butler University School of Religion and "War and the Christian Ethic" by Professor Roland H. Bainton of the Yale University Divinity School. Biographical notes on the authors and an index are attached.

F. F.

The Game of Living by Floyd Van Kuren. Charles Scribner's Sons. 148 pages. \$2.50.

This is another book of the "how to

meet life" type and it is given uniqueness in the author's proposal that life should be regarded as a "Game of Living." The implications are that in any game there are players, in life the players are individual people. He says, "you are the chief player in your Game of Living and you have what it takes to win the game." But he would have the individual remember that there are the other people who "are essential to your Game of Living! And they need you, too, just as much."

Then there are the rules which serve to give direction to the game and also to keep alive the spirit of play. In the evolution of human personality a factor has emerged which we call "conscience" and this has the function of helping the players to play the game according to certain rules "including the rules of spiritual evolution." He proposes a "realistic and reasonable religion" in terms of personal companionship with God who is understanding. We are to "confer with him, use him, and help him" thus making such a religion very personal. "You are his partner in a larger game than your own, and he is counting on you."

S. L.

The Bible and Our Common Life by Huber F. Klemme. The Christian Education Press. 123 pages. \$1.75.

The author's deep interest in Christian Social Action has moved him to write this book. In it he has undertaken to show something of the "inevitable connection between the sacred record and the imperatives of Christian social action." He shows the bearing of Biblical teaching on such problems as the family, property, justice, politics, racial reform, the world community, and the function of the church in and through it all.

From beginning to end the reader will be impressed with the competent thoroughness the author has brought to his task. Each chapter is carefully written and after reading it one is left with a feeling that the treatment of that theme is complete. With an eye to the use of the book by study groups, a series of suggestions for "Discussion and Action" are given at the end of each chapter. Both author and publisher are to be commended for its publication. Doubtless a good many Adult classes will find this book a splendid source book for a year's course.

S. L.

Making Men Whole by J. B. Phillips. The Macmillan Company. 73 pages. \$1.50.

In recent months Dr. Phillips has published another small volume much

like this, *Your God Is Too Small*. Both are the results of talks to various groups in England, who have sought him because of his wide fame as author of *Letters to Young Churches* and *The Gospels*, two remarkably fine translations of most of the New Testament in striking phrase.

Unfortunately, this little book, pointed though it is in its presentation of how Christianity, and Christianity alone, can make men whole, does not have the drama and fire of the translations. Yet Dr. Phillips has a keen mind, and his five brief chapters say in small compass all that really is needed to be said about the wholeness that Christ brings to man. He tries every way possible to avoid trite phrase, and hence, does have vitality of phrase as well as of idea.

H. W. F.

Theology

The Optional God by Stephen F. Bayne, Jr. Oxford University Press. 145 pages. \$2.45.

The author was born in 1908, entered the ministry of the Episcopal Church in 1933 and became the head of the diocese of Olympia, Washington, in 1947. He resides in Seattle. Recently *Time* described Bishop Bayne as one who "has made theology almost as warm and immediate as politics and baseball."

This special gift is well brought out in the six chapters of this volume which are based on the Paddock Lectures given by the author at the General Theological Seminary in New York City in February, 1952. The general thesis is that while Western man does not readily deny the existence of God he looks at the possibility of God as at best a helpful supplement to the real dynamics of life. In other words, as the title implies, God is optional.

This thesis is expounded in the first chapter and, in the next four, its implications are examined in some of the main areas of our civilization. In the final chapter the author provides what he conceives to be a coherent, Christian view of the universe.

This is a brilliant, scintillating, somewhat startling book. It is written to and for Episcopalians particularly, but its basic message is for Christians everywhere.

F. F.

Puritan Sage: Collected Writings of Jonathan Edwards edited by Vergilius Ferm. Philosophical Library, Inc. 640 pages. \$7.50.

The editor of this volume, who is Compton Professor of Philosophy at

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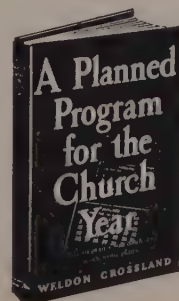
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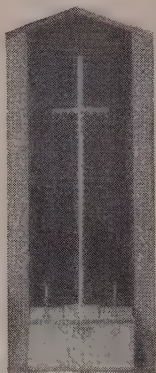
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Wooster College, has now contributed his twelfth book. This publication is offered as a commemorative tribute in memory of Jonathan Edwards. October 5, 1953, marked the 250th anniversary of his birth. The reviewer is very happy to see the appearance of this work for he has felt that our churches failed to make proper use of the occasion when a fresh appraisal could be given of such a Christian leader as Edwards.

The editor's introduction is a most helpful and stimulating analysis of the chief products of Edwards' pen. He discusses only those items from his biography which illumine the written expressions of his mind. He shows how many of the theological ideas of Edwards were formulated as a small boy. The home atmosphere also confirmed many of his beliefs. Lockean philosophy of experience was the base of operations for his mind while Newtonian physics was the norm for his scientific philosophy. The editor employs a useful device for noting which writings of Edwards are included in the volume. An asterisk is used to indicate whether the essay or work mentioned in the introduction is included in whole or in part in the book.

The editor has added some very interesting unpublished material. One piece, for example, is a letter written by Jonathan Edwards to Mrs. Esther Burr of Princeton, New Jersey. It tells her of the forthcoming meeting of the council which is to decide whether he is to leave Stockbridge for Princeton, New Jersey, where he was called by the college trustees in 1757.

The publishers are to be congratulated upon their selection of the editor for this fine collection of writings. It will be an important and convenient source for the study of one of our greatest theologians.

W. L. L.

Church School

Uniform Lesson Commentary edited by William M. Horn. Muhlenberg Press. 320 pages. \$2.75.

This commentary, edited by Dr. Horn, is written by four very capable men. Albert H. Keck Jr. covers the sixteen lessons on the Gospel of John. Charles H. Cooper, Ph.D., develops the lessons on "The Northern Kingdom and Its Prophets." Theodore L. Fisher has given the lessons on "Growth in Christian Living." Robert W. Stacker offers the expositions on "Wisdom and Worship in Old Testament History."

In this commentary the lessons are well developed. The comments and expositions are brief but to the point. Each lesson is presented under the following heads, "The Background," "Comments on the Text," "The Gist of the Passage," "Lesson Sidelights," "Digging Deeper" and "Something to Think About." The book is for both teachers and students and will be of great help to all.

A. H. J.

Higley's Sunday School Lesson Commentary. R. D. Higley, managing editor. Higley Press. 320 pages. \$2.75.

This is a well-known commentary on the Sunday School Lessons, having

been issued for several years. The expositions are given by Loyal R. Ringenbush, M. A., Th. M., and the Homiletics and Topical discussions by John Paul, D.D. Jasper A. Huffman is the critical editor.

The lessons are developed in a very understandable way under the heads "Introduction," "Exposition," and "Explanation of the Text." At the close of each lesson there is a section called "Suggestions for the Teacher." These are very valuable helps for one instructing a class. One special feature of this commentary is the "Keyed Review Questions." Before each question is a letter of the alphabet referring to the corresponding letter in the "Exposition." On the whole, this is a very valuable commentary for the lessons for 1954.

A. H. J.

Tarbell's Teachers' Guide edited by Frank S. Mead. Fleming H. Revell Company. 416 pages. \$2.50.

The Douglass Sunday School Lessons by Earl L. Douglass. Macmillan Company. 473 pages. \$2.95.

Arnold's Commentary by B. L. Olmstead. Light and Life Press. 285 pages. \$2.00.

The Gist of the Lesson 1954 by R. A. Torrey. Edited by Ralph G. Turnbull. Fleming H. Revell Company. 160 pages.

These commentaries on the 1954 International Sunday School Lessons are listed in the order in which the reviewer happened to pick them up. In his opinion all are equally valuable. Each one offers something different in presentation and approach. It is up to the teacher to decide which best fits into his plans.

Tarbell's Guide in its forty-ninth edition offers background scripture and devotional readings on the subject matter of each lesson. A memory selection, home daily Bible readings are followed by notes on the printed text which explain difficult passages. To help the teacher, a set of stimulating questions is offered. Topics for discussion are listed and expounded on the young people and adult level as well as the intermediate and senior.

The Douglas Lessons in their thirty-third volume, offer the usual background and devotional readings as well as the dual age group topics. These are followed by a comprehensive lesson plan, questions to arouse discussion, and a section of hints for teachers for each lesson. A unique service included this year is a calendar schedule listing audio-visual aids which may be used to illustrate each Sunday's lesson. These consist of slides or films. The schedule gives the time required to run the films, where they may be rented, the cost and a brief summary of the subject matter. Another help is the listing of good reference books to help teacher and students.

Arnold's 1954 Commentary is the sixtieth annual edition. This book offers a section of editorials in the front which are most interesting. The lessons are divided as follows: Readings, The Text Explained, Lesson Discussion, Questions on the Lesson, Illustrations and Sidelights, Departmental Divisions

(Young People and Adults, Intermediates and Senior, Juniors, and Primary). The lesson has as a concluding section two commentaries representing the point of view of two outstanding men on the lesson text and its application. A brief Bible Dictionary in the back is helpful.

Torrey's *Gist of the Lesson* appears this year enlarged from vest pocket to pocket size edition. It is the fifty-fifth issue. Designed to be slipped into the pocket and yet to give the reader the meat of the lessons, comments are necessarily brief and for the most part in broad outline form. The usual texts are presented followed by an excellent exposition on the points raised in the scripture.

N. L. H.

Junior Story Talks by Marion G. Gosselink. W. A. Wilde Company. 128 pages. \$2.00.

Here is a handy tool for teachers in our church schools, as well as our ministers who are constantly seeking to replenish their rapidly depleting supply of children's talks. Dr. Gosselink, who is an ordained minister of the Reformed Church in America, writes in a simple, easy and gracious style, and clearly proves that he is very adept in holding the waning attention of little ones.

The book is composed of forty stories, which run the gamut of all the important events of the church school year from Rally Day in the fall to the closing session in June. Each story has its appropriate Bible verse and is based on some Biblical incident. The author also has the happy faculty of weaving the sacred and the secular in a most impressive and convincing manner. The illustrative material is, of course, very timely, and lends itself readily to helpful moral and spiritual guidance.

J. S.

Sermonology

Living in Four Dimensions by Gaston Foote. Fleming H. Revell Company. 160 pages. \$2.00.

We have here fifteen sermons by the pastor of First Methodist Church, Fort Worth, Texas. There is no better way to give a possible reader of this book a general idea of Dr. Foote's type of preaching than by quoting a few of his titles. Here are five of them: "It's Your Move," "Who's Afraid of What?" "Crucified by Peccadillos," "It's No Use to Alibi," and "The Last Sprint."

These sermons deal with tremendously vital and fundamental problems of life. They have to do with some of the basic questions with which people are called to grapple, but they are entirely free from that learned strut which is so often affected by the person who calls himself a psychiatrist without knowing much about the subject. These sermons are by no means devoid of theology but they are written in the language of the people. We are told that Dr. Foote preaches each Sunday to a congregation of 1600. This does not surprise us in the least. He is a "popular" preacher in the best sense of the term.

Dr. Foote's homiletic approach would

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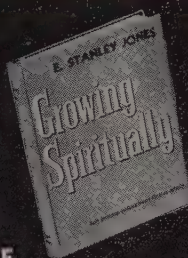
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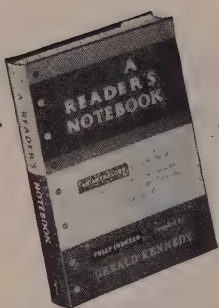
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furnish an interesting and profitable study. His well-turned titles are in themselves worthy of attention. Another characteristic which stands out in these sermons is their beginnings. The opening sentences undoubtedly make his hearers sit up and take notice. Sometimes they are apt illustrations. In other cases they are attention-compelling epigrams. For example, the first sermon in the book, "Take a Long Look at Yourself," begins as follows: "The politician is not the only person who has his ear to the ground listening for the rumblings of popular approval or disapproval. All of us are more or less concerned about what other people think of us." The sermon on "Everybody's Talking About Security" begins with these sentences: "Modern man is possessed of certain fundamental desires. Sigmund Freud would say that man's primary desire is to be loved. Alfred Adler would say he chiefly desires to be appreciated. C. G. Jung says man's primary urge is to feel significant. It would seem that twentieth century man's fundamental urge is that of security."

L. H. C.

The Story of Jesus by Theodore Parker Ferris. Oxford University Press. 123 pages. \$2.30.

Two things are remarkable about this book. One, its price, \$2.30, not the usual \$2.25 or \$2.50! The other is the amazingly clear and readable story of Jesus as preached by Dr. Ferris in fifteen sermons during Lent to his historic congregation, Trinity Church, Boston.

Adults just do not know the story of Jesus. Bits of it, yes; but not in any connected fashion. More, they do not know the full backgrounds and significance of that sort as related to today's living. But his congregation now does, after hearing these unusual sermons.

Beginning with the birth and ending with the church after the resurrection, these sermons tell the known story of Jesus from the point of view of the finest literary and Biblical research. Dr. Ferris continually declares his own belief concerning controversial matters. But he is fair to point out the various ideas, and to show why he chooses the one he finally does.

Already Dr. Ferris in *This Is the Day* and other volumes has revealed the simplicity of his preaching and its depths. Here again he continues this same good in his story of Jesus.

H. W. F.

Sermons I Love to Preach by Edgar DeWitt Jones. Harper & Brothers. 191 pages. \$2.50.

This is a delightful book from beginning to end. It is, though, more than this. It is informing, stimulating, and spiritually constructive. Some prefaces are so much padding, but Dr. Jones' "By Way of Preface" is a homiletical essay which should be expanded into a book.

He tells us that of the fifteen sermons in the book ten are the products of his emeritus years. He informs us further that he has preached "A Magnificent Obsession" at least a hundred times, and states that if he were awakened at midnight and asked to preach

this sermon, he could comply with the request. "Jewels from King Solomon's Mines" he characterizes as a "hardy perennial" and estimates that he has given it over three hundred times as sermon lecture, commencement or baccalaureate theme. He further says, "It is one of those popular addresses which grow with the years and yet retain a modicum of freshness. It is like a train of freight cars of varying length with the caboose ready to be attached whenever needed."

As those know who are acquainted with the distinguished career of Dr. Jones, he has long been an admirer of and an authority on Abraham Lincoln. Two of the sermons deal with the life and character of this great American. Which is the best sermon in this book? I am tempted to express an opinion. But there are several about which I am so enthusiastic that I find it hard to give the blue ribbon to any one of them. This is a decision that the reader will enjoy making for himself.

L. H. C.

Music

Electronic Organs by Robert L. Eby. Van Kampen Press. 213 pages. \$5.00.

Here is a complete catalogue of the leading electronic organs of the country. Each organ manufacturer has his instruments presented in their various models. Technical advantages are discussed. Working principles are explained and complete registrations of the models are shown. Organs listed and discussed at length include Allen, Baldwin, Consonata, Hammond, Minshall, Wurlitzer, Lowery Organo, Pedal-Vox, Solovox, Haygren Electronic Harp, Glentone Speaker, Orgatron, Novachord, Mastersonic, Vega-Vox, Minshall-Estey, Thomas, Compton Electrone, Weltec Phototone, Constant Martin and Coupleux and Givélet. Most all are illustrated.

A fine chapter is included on selecting an electronic organ, in this a practical method of determining the amount to spend, etc., is offered. Maintenance and simple repairs are listed in each chapter that deals with a specific organ. The book is written in plain language with a glossary for technical terms. A committee contemplating an organ purchase should read it carefully before calling in the manufacturer's representatives. They will find it of great help in understanding the features each salesman stresses in his particular instrument.

N. L. H.

Choir of Muses by Etienne Gilson. Sheed and Ward. 196 pages. \$3.50.

This French author and teacher, founder of the Pontifical Institute of Medieval Studies in Toronto, brings together an unusual grouping of men and women. Each woman he lists as the muse of some gifted writer, whose love gave inspiration to that writer. Wives of the authors and husbands of the muses — for today, too, he says — shouldn't worry about the relationships; for the actual husbands and wives have the better part. But, Gilson adds, they had better be careful.

So he studies Petrarch and Laura,

Baudelaire and Mme. Sabatier, Wagner and Clothile, Maeterlinck and Georgette, and Goethe and Lili in some detail. A continuing chapter on "The Art of Flight" considers Browning and his wife and the place of married life in poetry, with many others mentioned. Then in "Art and Eros," he answers the question: is there a profound relationship between Eros and the creation of certain art? This he reveals through a study of many writers, but in much detail of Plato's Symposium with its discussion of love.

Finally, Gilson has a most interesting closing chapter on "The Artist and the Saint," in which he describes the conflict in choosing between the art and our God, two absolutes that cannot be served simultaneously. Yet Gilson suggests that the artist sees the real object of his quest as follows: art sought through his muse, and God through his art.

This is a most provocative book, fascinating reading, rich in ideas and personalities, written by one who truly knows the arts and his God.

H. W. F.

Other

Psychology of Pastoral Care by Paul E. Johnson. Abingdon-Cokesbury Press. 362 pages. \$4.75.

Dr. Johnson, Professor of Psychology of Religion at Boston University, School of Theology, answers almost every question one might raise concerning the psychology of pastoral care, including every phase of the minister's work. With illustration after illustration, he uses up what he has to say so that it is understandable and applicable to one's work. He considers first the person of the minister, and then counseling of various cases, the ministry of healing, the problem of death, and the pastor himself.

Comprehensive as the book is, it is yet easy to read, though one not to be hurried. Through his emphasis upon persons, Dr. Johnson would help the pastor meet his people at the center instead of at the edge of their living. This is a valuable book to be placed next to his former one on *The Psychology of Religion*.

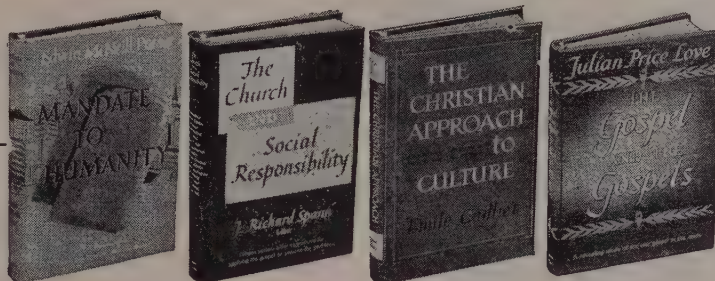
H. W. F.

Keep Your Voice Healthy by Friedrich S. Brodnitz, M.D. Harper & Brothers. 234 pages. \$3.50.

Dr. Brodnitz gives in an entertaining style, adapted to laymen's language, a clear outline of the structure and function of the vocal system. He describes the organs that produce speech and their individual uses. He discusses chronic and acute conditions that influence voice and suggests treatment. Interesting and helpful to ministers are the chapters on *Keep Your Voice Healthy*, *Self-Treatment of Colds*, *The Misused Voice*, and *What Can Be Done About Your Voice*. You will find many suggestions to improve your speaking voice and to see that it is properly cared for. Knowledge of how your voice works will be of value to you.

N. L. H.

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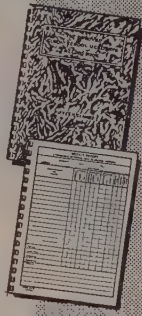
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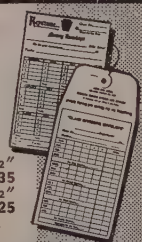


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N. L. H.

Korean Adventure by Austin Pardue. Morehouse-Gorham Co. 212 pages. \$2.75.

This is a book of Korean war experiences. The author, who is the Episcopal Bishop of Pittsburgh, carried a portable dictating machine with him. In his leisure time—when he could find it—he dictated bulletins which were sent directly to his secretary in Pittsburgh. Here they were typed and distributed to the Bishop's friends. These bulletins form the basis for this book.

The sixteen brief chapters are well illustrated with nineteen pictures—all except four contain the bishop. Many personal stories are given by the author. While a large number of the people mentioned are personal friends of the author, there are some general evaluations of some events and leaders. For example, the reviewer was especially interested in the author's observations on General MacArthur. The bishop found Tokyo was more enthusiastic about him than Korea. However, he was convinced that "he (MacArthur) symbolized something to them that has been taken away and has definitely weakened our position in this part of the world." He explains that because "General MacArthur thinks and acts like an Oriental" many people in America have been unable to understand him.

The last chapter contains an interesting letter written by the author's son, who after a half year in seminary, joined the air corps—one which his father visited in Korea. The bishop's son, after pointing out that there are fakes in every profession and trade, observes that in the service "if you're a fake, you get killed."

W. L. L.

I Take Thee by Charles H. Douglass. Published by the author. Thirty-six pages. Seventy-five cents.

Here is an informative pamphlet on the history and theology of the wedding ceremony. It is in the form of a clerical manual and is designed to be used as a basic book in marriage instruction. It is for the use of the clergy and is concerned with the doctrine of Christian marriage. Contrasts between the interpretation of the marriage ceremony by the state and that by the church make interesting reading. We recommend it as a source book for your pre-marital counseling.

N. L. H.

Fiction for Ministers

Good fiction offers entertainment, instruction and illustrations for sermons and addresses. The best of current fiction will be noted in this column.

James R. Uhlinger, minister, Wesley Methodist Church, Worcester, Massachusetts, is the reviewer.

The Light in the Forest by Conrad Richter. Alfred A. Knopf. \$2.50.

The minister who has missed the books of Conrad Richter deprives himself of a wealth of illustrative material from early American life. Human contacts are direct and simple, and the whole world of nature is at his fingertips.

Richter has traced the advent of pioneer white Americans into the established world of the Indian in poetic beauty. First he started several years ago with *The Woods*, moved on to *The Fields* and finished his trilogy with *The Town*. Residents of mid-America find graphic accounts of that dramatic moment when the adventurers came out of the woods to settle and build their log cabins.

The Light in the Forest depicts the capture of John Butler by the Delaware Indians. Renamed True Son, he finds in eleven years the strength and freedom of Indian life. When he is returned forcibly to the white man's civilization the tension becomes acute.

In this story of the unfolding of a boy's mind there are overtones of insight and serious reflection that reward the reader and stimulate his imagination.

The Foolish Immortals by Paul Gallico. Doubleday and Company. \$2.50.

"Four mortals in search of immortality" might be a subtitle for Paul Gallico's latest novel. From California to Jerusalem these mortals go to find a life that does not end. Big Idea man Joe Sears, the world's wealthiest woman Hannah Bascombe. Polish Jew Ben-Isaac Levi and Miss Bascombe's companion Clary Adams compose the quartet of twentieth century pilgrims looking for something that will last.

This jolting novel is far from satisfying for average churchmen. It does bring theological theorists down to earth and poses the problem of immortality in the framework of the slangy thought-concepts of the man on the street. Perhaps it is closer to the average man than the ordinary Easter sermon.

"Maybe it's time I tried life from the sucker angle, just for the novelty of it," thought Joe Sears.

Lost Shepherd by Agnes Sanford. J. B. Lippincott. \$3.00.

For the church library this is a perfect selection. *Lost Shepherd* is another of those nice little stories about the experiences of a young minister.

Mapleton is a small city, All Saints Church is typical, and Paul Forrester is young, sincere and unwed. It takes lovely Burnett McNeill to save him from complete disillusionment.

Agnes Sanford is the wife of a minister, the daughter of a minister and part of a family of four generations of clergymen, so the material is real. The writing is average and the book makes an interesting story. In China as a missionary and in New Jersey as minister's wife and lecturer Mrs. Sanford lives the life she writes about.

Blind Journey by Bruce Lancaster. Little, Brown and Company. \$3.95.

The cause of freedom in 1781 occupies the pages of this brilliant historical novel. Paris, the Atlantic voyage of the Sauvage and Yorktown in the New World provide the "blind journey" of the young patriot and adventurer Ward Gratwick. Particularly intriguing are the events at Passy, suburb of Paris, in the household of Dr. Benjamin Franklin.

Blind Journey covers a fresh chapter in the long story of American freedom. It is graphic and compelling with good writing throughout.

How to Become a Better Reader by Paul Witty. Science Research Associates. \$3.75.

The minister is surrounded by books all his life. As a rule, the better minister he is, the more books envelop him. The people in the churches expect the minister to know books, what is in them, how to evaluate them and to explain what they mean.

In the maze of current books the minister needs desperately a guide to understanding, absorbing and interpreting books to himself and to his people.

Dr. Paul Witty, professor of education and director of the psycho-educational clinic at Northwestern University, has a unique and illuminating new book in this jungle of books. *How to Become a Better Reader* is a gem for hard-pressed ministers. It ought to be made a required course in seminary.

The chapters speak for themselves: "What are your reading needs?"; "How do your eyes behave while reading?"; "How can you read for a Purpose?"; "How can you read faster?"; "How can you learn to skim?"; "How do you find the main idea in reading?"; "How can you evaluate what you read?"; "How can you balance your reading?" and "How can you become a mature reader?" are a few of the twenty practical lessons which compose the book.

Here is a helpful guide to saving the minister's time, to improve his reading moments, to balance his literary resourcefulness and to enable him to find a way through a sufficient number of the current volumes coming from the presses. Wesley said, "Read! . . . Read! . . . Read! . . . four hours a day!" But reading is not enough unless we know how to read and how to get the most out of our reading.

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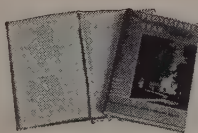
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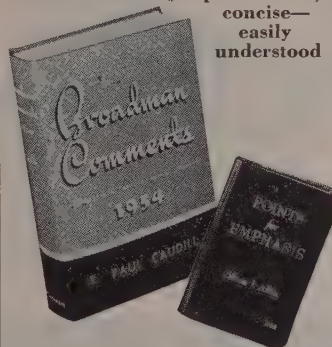
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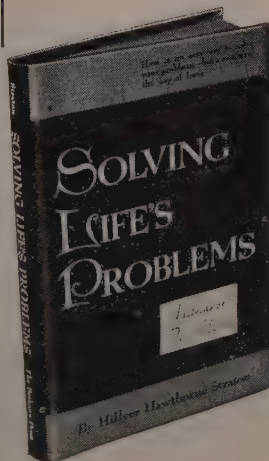
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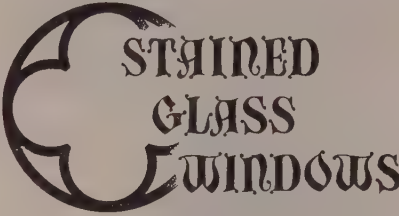
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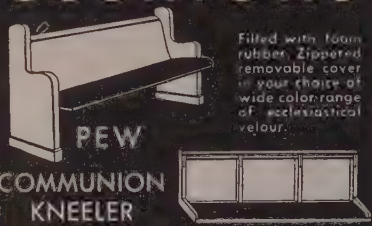
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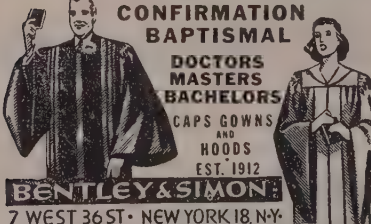


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FOR CONFIDENCE AND HEALTH

Prayers of Silence and Intercession

by *Harold Wiley Freer**

FOR three years now, in our services of worship each Sunday morning we have a time of silence, during which specific requests for intercession are made. The congregation looks forward to that period of sharing together our love and concern for others, so that hardly a Sunday goes by without a request.

Like most churches, in our printed order of worship we formerly listed "The Pastoral Prayer and Choral Response." Now it has been changed to become two acts: first "The Prayer of Silence and Intercession"; second "The Morning Prayer and Choral Response." "The Morning Prayer" is much like the former "Pastoral Prayer," except that it is briefer in length, and more pointed in thought, considering but one phase of the theme basic to the prayer.

Our church had been experimenting with prayer cells for three years before we began these prayers of intercession. Others in the church, not members of the prayer groups, knew of these experiments, and on the whole, were quite sympathetic with them. Hence, it was a simple step when once the prayers were moved into the morning service of worship itself.

Though it was no simple step for me as minister, I was quite sure that the bulk of the intercessions would be for those who were sick; and I shied away from any thought of emphasis upon a healing ministry. Nevertheless, for several months I felt led to introduce such an act in our worship. I merely waited until the time was ripe, both for me and the congregation. Then I spent a time in England and there attended Dr. Leslie Weatherhead's church, the former City Temple. I was surprised and pleased, and moved, to find in his services just such prayers for intercession. It was simply done, and most reverently handled, a quiet presentation of certain facts, followed by the actual suggestion for the prayer itself. It seemed as normal and natural as saying "Let us now present our offerings," and was accepted by the congregation in a similar manner.

Two months later, after I had been thinking it through most carefully, and after our prayer groups had begun

their sessions for the fall, a member of the church came to me, telling me his concern for his sister. She was to be operated on for a brain tumor, the doctor giving the family no hope of success. It seemed the time had come, and I asked my friend for permission to present the story of his sister for intercession, inaugurating such prayers. "I never have believed much in things like that," he said; "but I know my wife thinks she was helped by prayers within the groups a year ago. You go ahead."

In our printed order of service the change was made as noted above, and when that act came in our service I announced that beginning that Sunday we would have each week as often as requests were presented, intercessions for members and friends of the church. I suggested that after the request was announced, we would have a full minute of silence, during which time each of us as he desired would offer his prayer. Then I announced the request.

I phrased it as follows: "A member of our church requests intercession for his sister. Tomorrow she is to have an operation for a brain tumor, the doctor not giving the family much hope of success. Let us hold the young woman before God with love, asking that his courage will sustain her, and that his strength and peace may rest upon her family."

There was no suggestion, you see, of direct healing, nor have we done that. But the reader will be interested in what has happened to the young woman. In the operation it was found that the diagnosis had been faulty. Instead of a brain tumor, it was a brain cancer, and the specialist said it might be only a few days for her to live. A week went by, and she was alert, courageous, cheerful, the whole family seemingly sustained by an inner peace. Then a further consultation caused the doctors to say: "We believe this form of cancer may be helped by X-ray treatment." So treatment was continued for some ten weeks. Not only did the young woman live, but she continued a normal life with her family, Christmas being a time of joy touched with sadness. Would there be a second Christmas?

But treatments ended and the young woman continued to grow better. Then

*Minister, Dover Congregational Church, Westlake, Ohio.

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a year passed and cancer broke out anew behind the nasal passages. She lived two years beyond the time of the first operation, and left a family sustained by deep Christian faith, her peace bringing peace to them.

Now, that is but one incident, and the first of all the intercessions. Since then we have had many kinds of requests, from old and young. Most of them do concern sickness, either physical or mental, but not all of them. From time to time we have no requests. Sometimes I say there is no request, and we continue the silence anyway. At certain times I have suggested a prayer, such as the following: "There is no request for intercession this morning. In the silence let us offer our thanksgiving to God, then hold in his love a member of our families or a friend who needs his intercession."

Perhaps the following prayers as used will suggest the variety as well as the kind of phrasing of the many requests. One was: "For the mother of one of our members is the intercession this morning. She is bothered with a nervousness that roots essentially in boredom. Like many older people, she suddenly finds herself with few resources from her religion. With time on her hands, nothing to do, and lacking the will to act, she is afraid of her

last days. Let us seek for her the will to act, to seek interests beyond herself, to serve her God in helpfulness to her neighbors, to find quiet and assurance in her faith." Another said: "Neither he nor his parents are members of our church, but the boy, 12, is very sick, both physically and mentally. Let us seek through the mercy of God that patience and faith may strengthen his parents, that the healing power of the Eternal God may begin its work in the lad."

One request came that was just the opposite. A woman said that her father had been sick a long time, that he had partially recovered, and that now he had been returned to the hospital. Such was his suffering that she asked if we might not pray that he not linger, a burden to himself, when the doctors said there was no cure. So the request to the congregation stated something of the above, and added: "Let us place our friend in the care of the Eternal, who knows the day and the hour when his spirit will be released." The man died three days later, and the family was grateful for what they called "a prayer of strength and mercy for us."

But all requests are not of that kind. One was: "A request comes that we remember President Truman and the

(Turn to page 89)

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Sacrificial Luncheon

(From page 49)

We shall not live by bread alone, but by the blessed word of God; No more sustaining food is known,—not from the sea nor from the sod.

Leader: Jesus said, "This is the bread that cometh down from heaven, I am the bread of life, he that cometh unto me shall never hunger." (Leader removes napkin from her plate. Also assistant leader.)

First Assistant: May God feed us the bread of life. (All eat the bread.)

Leader: Jesus said, "My meat is to do the will of my Father."

Second Assistant: Blessed are we when we do His commandments. (All eat the meat.)

Leader: Paul wrote, "The fruits of the spirit are love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, and self-control."

First Assistant: God has prepared an abundant table before us. (All eat the fruits.)

Leader: Jesus said, "Whoever drinketh of the water that I shall give him shall never thirst, for the water that I shall give him shall be in him as a well of living water springing up to eternal life."

Second Assistant: Our cups run over. (All drink the water.)

Solo.

Speaker.

Leader: (Reads Matthew 25:35-40.) Jesus said, "As ye would that men should do unto you, do ye also unto them." And again, "Go ye into all the world and preach the Kingdom of God to all men." As we cannot go literally into all the world, and cannot minister to the physical Jesus, we must give generously and willingly of our material goods that others may go in our stead as our representatives—that God's Kingdom may come on earth as in heaven. Let us place our offerings on the table as we prayerfully sing.

Hymn: "Take My Life and Let It Be."

Benediction: Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

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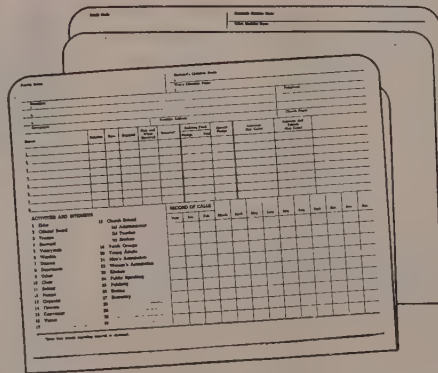
Leslie Conrad, Jr.

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Experiences in Church Counseling

(From page 71)

Though there have been thousands of new churches constructed in the United States in the past ten years the average person has not observed them closely. They are not conscious that there are very definite trends in the new church building. It is interesting to see the expressions on the faces of some church boards when you assure them that the old style church with the basement is passing out and that all churches are now constructed above ground. And when you add to that, the information regarding the room sizes recommended for children classrooms there is a definite atmosphere of astonishment. Families which are proud of their new public school buildings with the opportunities offered their children have been satisfied to have the little children crowded in inadequate quarters close to boilers with no clearly defined exit areas. It is one of the strange kinks of the human animal. The church school has not, as yet, sold itself as an educational institution to the average church member. I could truthfully add, nor to the average church officer.

The Local Impasse

In the majority of cases where I have served, the local church has, or had, decided on a new building. It may have appointed a building committee. But an opposition movement has arisen. There is always the conservative group who urges that the church go slow on its program. "Going slow," means in the mind of these people indefinite postponement.

Others who are very sincere in a program want to make sure that the organization to be created will be sufficient for the task; they wish to have some kind of appraisal of the amount of money the congregation can be expected to pledge for the new building. They may wish recommendations of architects and comments on the value of the work of the professional fund-raisers. This the counselor is called up to do.

But most of all they seem to want fairly concrete ideas as to what is proper in a new church building and how much such a building is going to cost. Just how much of the old building can be combined with the new addition? And there is, in many instances, the question of a site for a new building.

If any architects or fund-raisers are reading this letter there is one thing that I want to make clear. If the church asks our opinion of a certain architect or fund-raising agency we try to give an honest, conscientious answer.

If we are simply asked to recommend an architect or a fund-raising agency we do not do so. Instead we give the committee the names of several in each classification. These are architects and fund-raisers we know are competent to do the work. Then we advise that they make their own investigation.

Question of Site

Where the question of a church site is involved that is a serious matter. A lot of consideration must go into this question. First, of course, is the size of the old lot. Next is population movements on the part of the congregation and the community. Third, is the availability of sites at a reasonable figure.

The new church requires much more land area than those our fathers builded. They built up from the ground; we spread our churches out. Then there is always the question of parking. Psychologically there is always a group who cling to the memories of the old building. This group is offset by another group who have moved away from the church and would like to bring the building to them.

A new site, if desirable, helps clarify many things. It avoids the problem of combining an old and a new structure which is seldom the best architectural solution. Any architect can do better work if you will give him a good site with an adequate spread of land. He will then revel in the opportunity. But crowding more building into an already crowded area cannot be the best solution.

Yet, there are times when the local situation is such that the counselor must recommend that the new structure be in the old location. In the great cities the purchase of adjacent land is almost prohibitive but there still may be reasons where the old site should be retained.

With the movement of the department stores to outlying areas there has come a breakdown of the old resistance to moving away from the congested downtown areas. Where that is possible, practically every argument of aesthetics, architecture and efficiency is in favor of the move.

A Psychological Task

It should be a fairly easy task to enter a community, contact the sources of authority, and make a logical report on the needs of the church. But the above experiences show that the main task is a psychological one. The counselor must be skilled in reconciling the differing groups and, thus, to secure the best possible program. In other words it is not entirely a mechanical job; human personalities enter into the picture. To get the right setup for dis-

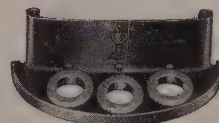
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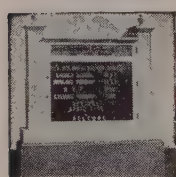
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cussion contacts must be made before the report meeting to get the individual viewpoints.

I have seen some strange things happen in this area. Once the strong man opponent of the program supported my report for a new building after a visit to his office had discussed a whole program. In another instance in which the previewing missed one man who was supposedly pledged to the program, he proved to be the most difficult person. These unpredictable kinks play an important part in the counseling job.

I have found, also, that if the time schedule is arranged so that the congregation can see the counselor and feel that they know him, his work is made easier. For instance, if the counseling service can start with the Sunday morning service in which the counselor presents a message on the modern church, or some kindred theme, that helps a lot to let people know that he is human. If they find that he is friendly and willing to listen to their stories they usually cooperate.

For this reason, other things being equal the local church is fortunate if it includes Sunday in the program of the counselor. Even if he does not preach the sermon Sunday gives him a running start. He can observe the congregation and the church school classes. His trained eye may detect areas of congestion which the church does not appreciate. The sermon of the pastor helps him to appraise the quality of leadership. He meets various officers and others who will play an important part in the discussions.

Sunday afternoon may well be spent with the minister or chairman of the building committee getting a bird's-eye view of the community. This will include the commercial life of the community, the schools, neighbor churches, etc. It will give him an opportunity to step into any of the new churches in the city to see what the community considers adequate building for the modern church. If a meeting of program or building committees are planned for the day that is all to the good.

Monday will be largely devoted to important calls. A stop at the local Chamber of Commerce will bring valuable information on community progress, the superintendent of schools will probably have the best study in population trends. Public schools are usually well in advance of other agencies in meeting the changing community. Key men and women in the church will be contacted.

If the counseling is a two-day program, Monday night becomes the big night. Here the counselor will present a report on his findings. It will be an informal preliminary report. There are

two reasons for this. The first is that the meeting will give some people a chance to express ideas which have not previously been aired. It gives the counselor a chance to estimate the strength of the group which is for progress as compared with the dissenters. Also this plan, when properly announced gives an atmosphere of democracy. Some times new information is brought in which will definitely change the final report.

The final report, a typewritten statement will be mailed to the church within two weeks from the visit. This will summarize the many things discussed and make definite recommendations. The areas to be covered in the report vary. In one instance it may recommend plans for reorganization of the local committee, in another report this may not be touched upon. With one church the counselor may go very much into details as to the type of building he recommends. In another church this will be no issue at all.

One of the most difficult problems in counseling is the church which has half a million dollars invested in a building, in a good location, but must find more classrooms. The building cannot be sacrificed and it is one very difficult task to find an orderly arrangement for departments and classrooms. In some instances this kind of a recommendation is required.

The services of the counselor is well within the means of today's average church. It enables the leaders to bring to a head the discussions of months and some times years. If nothing else is done the members and officials have thought and talked church for two or more days. This in itself is an important public relations contribution.

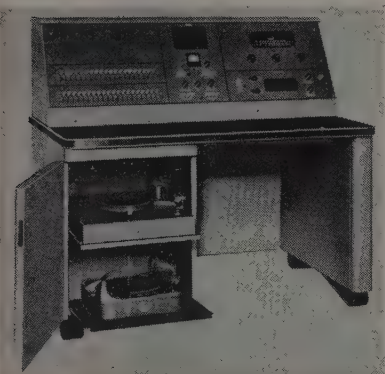
**BAPTIST MINISTERS UPHOLD
CONGRESSIONAL PROBES**

Wichita, Kansas — Southern Baptist ministers in Kansas upheld Congressional probes of Communist infiltration into the churches and said clergymen should not seek immunity from such investigations. A resolution adopted states:

"We are not sympathetic with the attitude expressed in some circles that the loyalty of ministers should not be questioned. We feel that ministers should be the first to stand up and be counted on this question. A loyal minister has nothing to fear from such investigation."—RNS

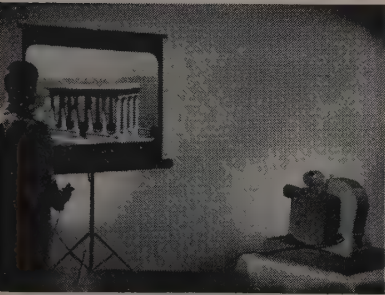
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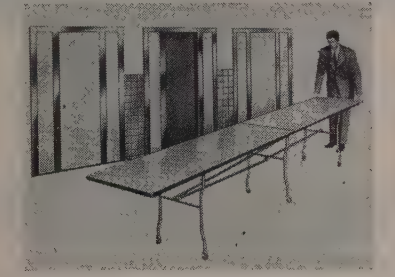
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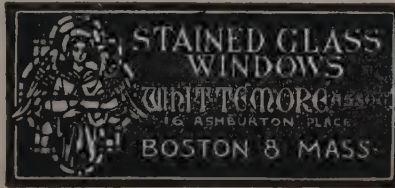
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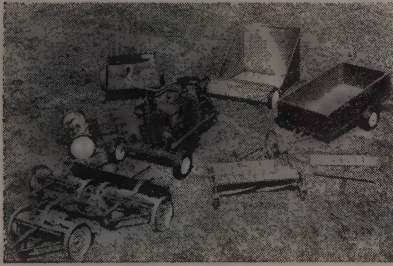
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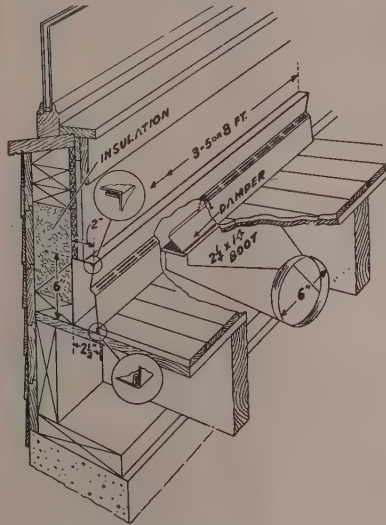
For those departments of the church school where handwork and drawing are used. The Mayline Company of Sheboygan, Wisconsin announce a classroom Art Table. The table has a 20"x24½" drawing section and a 20"x10" reference top. There is a drawer for paints and brushes and the drawing section can be raised 50°. The table is solidly constructed of oak. For details write for New Product No. 12536.

HOW TO CHOOSE AN ORGAN

Connsonata, a division of C. G. Conn Ltd. and manufacturers of the famous Connsonata organ have recently prepared a booklet covering the essentials to be considered in evaluating electric and electronic organs. Prospective organ buyers will find it most useful in making their decisions. A copy will be sent you free. Write for New Product No. 12537.

AIR COOLED FLUORESCENT FIXTURE

The Edwin F. Guth Company have developed a new type of air cooled fluorescent fixture for church and parish house use. For a beautiful eight-page booklet giving complete engineering data and dimensions, write for New Product No. 12538.



TYPICAL THERMO-BASE INSTALLATION
FOR NEW CONSTRUCTION

BASEBOARD REGISTER

The cut shows the installation of the new Thermo-Base Extended Baseboard register. The new unit, called Super-Thermo-Base, is made by the Thermo-Base Division of Gerwin Industries. Installed along outer walls and under windows, the units provide draftless distribution of heated or cooled air for churches and parish houses. For a special data sheet write New Product No. 12539.



DESK SIGNS

Shown are Lucite plastic desk signs recently introduced by the Heyer Corporation. Made of clear Lucite, each sign is eight inches long, 1½ inches

high, with 1¼ inch easels at each end. Ministers are offered a choice of one or two lines of copy, with 17 character maximum count for each line. New Product No. 12540.

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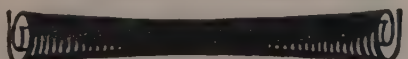
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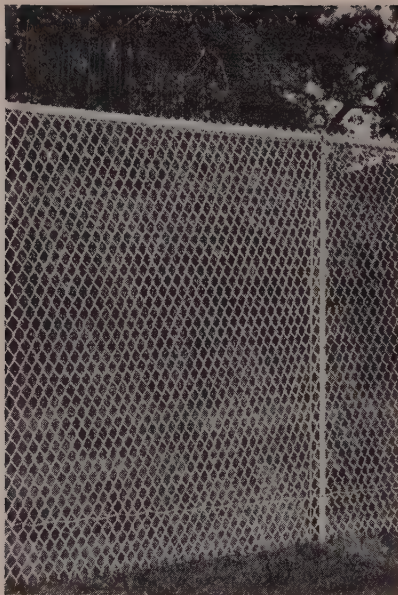
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COURT DIVIDES CHURCH BETWEEN BAPTIST FACTIONS

Rocky Mount, North Carolina — Superior Court Judge Malcolm Paul issued a temporary order here assigning to each of the two factions of the divided congregation of the North Rocky Mount Baptist Church specific hours during which it may use the church building.

He directed that this arrangement continue until a jury can try the suit filed in October by a group of the congregation's former officers.

The suit was instituted by four men who had been trustees and deacons of the church until last August 9, when the 1,300-member congregation voted 241 to 144 to withdraw from the Southern Baptist Convention and the North Carolina Baptist Convention. — RNS

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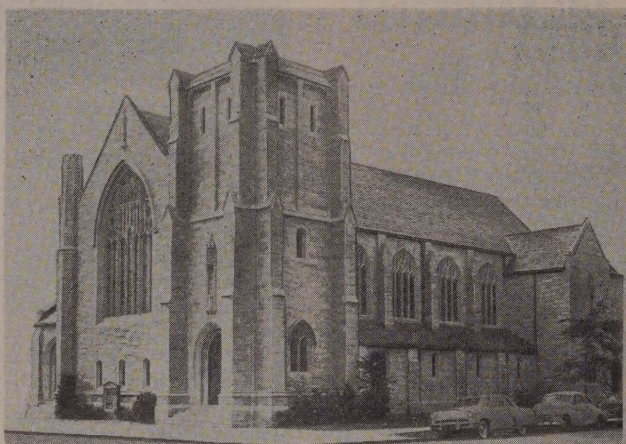
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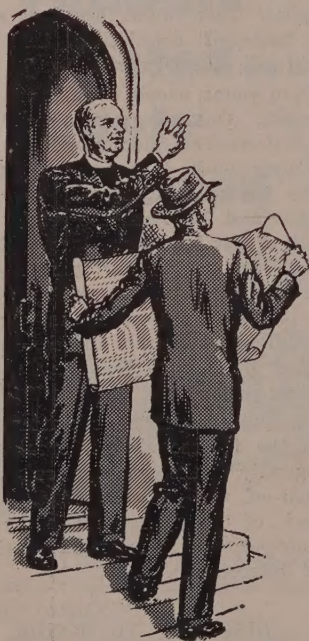
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Continued requests week after week, and the intense silence, speaking so eloquently of the congregation's recognition of the presence of God, give proof of the significance in the lives of our people of these prayers of silence and intercession.

Claude E. Spencer, curator of the society, said that Dr. Garrison, professor of philosophy and religion at the University of Houston, Texas, will be honored for his outstanding contributions to the understanding of the Disciples of Christ movement and the development of the ecumenical spirit in Protestantism. — RNS



"Time destroyed everything but the roof!"

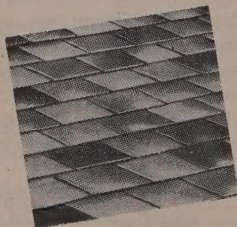


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Booklet on Direct Mail For Churches

Our readers are well acquainted with William M. Hunter, minister of the First Presbyterian Church, Robinson, Illinois. They have profited by his articles in this magazine which deal with direct mail methods, duplicators, stencils, labor-saving machines, church publicity and other subjects. He has now brought together these articles in a single booklet. The book is reproduced by the duplicator to demonstrate some of the procedures which he has discussed in the various articles.

For instance, the cover which is well illustrated has been done by using the famous stenafax stencil. Use of the Vari-typer appears on a number of pages. The reproductions of pages from *Church Management* are very well done.

The booklet is available at 50 cents per copy. There is a discount on quantity orders. Orders should be sent to Mr. Hunter at the address given above.

GUIDANCE AIDS

A most helpful series of booklets has just been published by the New York Life Insurance Company. They are designed to help ministers, parents and teachers guide children into careers suitable to their talents. Four pamphlets already published cover the fields of medicine, law, teaching and aeronautical engineering. Two more on the way will deal with public service and farming. The guides are entitled "Should Your Child Be a Doctor?" (or a lawyer? etc). They are written by men pre-eminent in the profession which they are discussing. These are available to ministers free. Write the New York Life Insurance Company, 51 Madison Avenue, New York 10, New York.

Direct Mail Evangelism

(From page 70)

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We express our deep appreciation to our many friends who have made possible this past year of service, and extend to all our best wishes for the coming year.

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500 to 749			110,000	120,000	130,000	140,000	150,000	\$160,000	
750 to 999				140,000	150,000	175,000	200,000	225,000	\$250,000
1,000 to 1,499					200,000	225,000	250,000	275,000	300,000
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● Simply stated, no church employing Wells can fail, if it has an insured objective. Should the first canvass fall short of the insured objective, the church remains a Wells client until that amount is realized. Subsequent canvasses conducted under the insured-objective agreement are directed without additional fee.

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